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THE CHINESE RECORDER

A CHINA CHRISTIAN JOURNAL

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VOL. LXIX

March, 1938

No. 3

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Industrial Work in Shanghai Relief Camps
(See Article on page 130)



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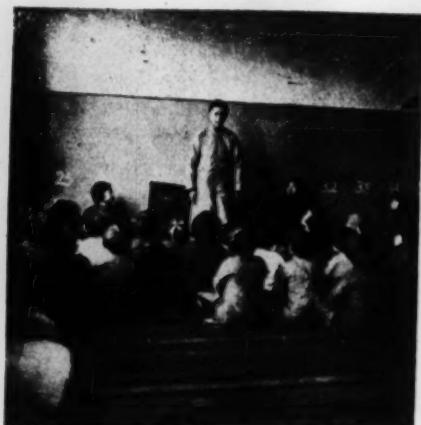
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Life In Shanghai Relief Camps
(See Article on page 130)

THE CHINESE RECORDER

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Vol. LXIX

March, 1938

No. 3

EDITORIALS

THE CHURCH IN THE MIDST OF ADVERSITY

True religion is life "in the world" but not "of the world." It is life moving on a higher plain. This life involves at once a thoughtful surrender of the human will to the Divine and sacrificial activity under the guidance of the Divine Will. The Recorder has tried to keep its pulse on both these aspects of the life of the Church in China.

This issue continues to give us vivid pictures of the Church in action. In China at present we are witnessing an instance of "Humanity Uprooted" on a large scale. But we are also witnessing the Church as a "Mobile Unit", working at its task under most unfavorable circumstances and turning deep adversity into a witness for the Kingdom of God. Astoundingly vivid pictures of the difficulties under which the Christian forces in China are operating are found in this issue under "The Present Situation." Dr. Fitch's article on "The Christian Church and War Relief" will help to round out the fuller picture.

Perhaps we can sharpen our realization of the situation by picking out two revealing passages from the Nanking Theological Seminary Bulletin quoted under "The Present Situation." The whole article pictures a situation hard to match anywhere in the

history of the Christian Church. The first passage reminds one of a jig-saw puzzle. It might be reduced to a game entitled "Find the Dean." Here it is:

"Dr. Li Tien-lu's address is reported to be No. 7, North Gate, Chao Hsien, Anhwei. We learned this from Dr. Li Tien-lu's eldest daughter who is now in Shanghai, and she learned this from his second daughter who is now in Peiping, and his second daughter heard directly from her father some time in December. Again, his third daughter was for a time at Hankow, but has now gone to Chungking in Szechuen Province. So we are not sure whether his Chao Hsien address still holds good."

The second scene might be dramatized under the title, "Where Is My Baggage?" It is as follows:

"Mr. Yu Mo-ren (one of the faculty) returned to Wuhu to get his baggage. When he arrived in Wuhu his baggage was all gone, having been bombed to pieces."

RM
This is part of a new chapter of the "Acts" being written in blood in the midst of the so-called civilization of our twentieth century. We can rejoice that these times of crisis in China are calling forth the same devotion and loyalty to God that characterized the early apostles of our Christian faith. When the early disciples were scattered abroad by persecution they went everywhere preaching the gospel. We find our Chinese Christian leaders doing the same thing as they are driven from province to province in China. Thus in a most unexpected way the Christian way of life is being made familiar to an ever increasing number of the Chinese people as a result of the chaotic conditions about us. This tragic situation is thus being turned to a testimony.

But just at this moment we are interested to know what the Church is *thinking* and *feeling*. We have had frequent articles in English from the pens of Chinese leaders. For further light on Chinese thinking let us turn for the present to a Series of Forward Movement Tracts issued weekly by the National Christian Council. Tract No. 1 was included in our January issue under the title, "A Call To a Forward Movement." This "Call" may be taken as a conscious expression of the sense of divine mission on the part of the Church in China. The succeeding tracts may be grouped under the following four headings:

1. The Spiritual Insight and Inner Life of the Church.
2. The Evangelistic Urge and Message of the Church.
3. The Ministry of Healing and Relief Work.
4. The Wider Horizon or Ecumenical Consciousness of the Church.

Spiritual Insight and Inner Life

Tract No. 5 by Shih Han-chang and Rev. Z. K. Zia on "Our Prayer Life" takes us into the deeper meaning of the life of the Church. Religion, we are told, is not something magical or superstitious. Again the Church is not an institution concerned primarily with earthly freedom and material prosperity as conceived by some. Nor is its message primarily one of justice as found in John the Baptist and others. The true Church enters deeper into the sacrificial spirit of Jesus. Realizing the importance of this, Jesus chose to concentrate on the training of twelve men in the deeper experiences of self-sacrifice and redemptive love. Again, the Church is not an organization of merely human construction nor is it something that God has dropped from the sky ready-made. It represents cooperative activity between God and man in the deepest sense, requiring on man's part that he present himself, weak and unworthy as he is, as a channel for God's unlimited power, and that he enter into fellowship with God in life-giving service.

Trace No. 6 on "A Spiritually Awakened Church" by Hsieh Show-ling of the Church of Christ in China takes a somewhat similar line. We are to realize God in our lives. We are to enter into our heritage as sons and daughters of a loving Heavenly Father. Just as God manifested Himself in Christ so He would manifest Himself in us. But God does not force us. We are free moral agents, able to disobey Him or to become free channels of his grace. We are to manifest the love and sacrificial spirit of Jesus in the midst of a corrupt and selfish society. Moreover, we need to understand the true meaning of the Church as the body of Christ and, freeing her from her imperfections, make her a true Church of God.

These convictions are reinforced by a few Tracts from the pens of non-Chinese. Tract No. 8 by Miss Brown of the Christian Literature Society takes the reader into a deeper understanding of the meaning of the Cross and of God's purposes in the midst of a suffering world. No. 12 by Dr. E. Stanley Jones shows how in the midst of war and distress the true followers of Christ can rise above all circumstances and turn them to a testimony. We can overcome evil with positive good and thus give witness to God's redemptive grace in our lives. No. 17 by the Editor deals with the problem of suffering and God's purpose in human life.

The Evangelistic Urge and Message of the Church

In Trace No. 2, Dr. H. H. Tsui, Secretary of the Church of Christ in China, and Rev. Z. K. Zia of the C. L. S. describe the type of Christmas celebration that should characterize these critical times. Jesus came, one says, to make us sons and daughters of God. We should strive not only to enter fully into the life God has provided for us but also to seek for concrete ways of manifesting this life

in the present distress. As Jesus was born in Bethlehem so he must also be reborn in us. Special suggestions for celebrating Christmas in a way more in keeping with the times are given. All self-indulgence and extravagance should be eliminated. Christians should go in for an understanding of the deeper meanings of the Christian life and the expression of that life not only in services of worship but also in works of mercy.

In Tract No. 7, prepared for the Spring Evangelistic Campaign, Mr. Nyi Chun-huei follows the same general line. This time of man's extremity and suffering makes it all the more urgent and necessary, he says, that men should work to bring spiritual and physical salvation to the multitudes of distressed people. He refers to the materials available for spring evangelism and feels that modern Christians should have the same sense of divine mission that Paul had when he said, "Woe is me if I preach not." This would bring a repetition of Pentecost.

Mr. L. D. Cio, Acting General Secretary of the Christian Literature Society, in a tract entitled "Proclaim the Gospel," points out that our preaching should be more than the mouthing of pious words. We must take up the Cross and witness by our lives in sacrificial service. He clinches his point with some practical illustrations. In one case a young Chinese student was living in a Christian home in America. For three years this family preached at him and exhorted him to become a Christian. On leaving he said to them, "If you has been one-tenth as interested in my bodily welfare I would long ago have become a Christian." Christianity is not an escape from the realities of this world. It is love expressed in action, overcoming and redeeming the world.

The above Tracts give us some insight into the faith and spirit of the Chinese Church. In the next issue we shall examine other Tracts in this Series in order to find out more about how the Church feels it should express its inner convictions in practical service.

.....

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The Rural Church in China

RALPH A FELTON

THE average rural church in China is only 37 years old. Over half the present members do not have Christian parents. Even though many churches may have been in existence for a longer period, yet the rural churches as a whole are comparatively young. The rural church in China is still in its pioneer stage.

When the first missionaries arrived in China they saw only wide areas of unevangelized territory. They tried to "occupy" these immense fields and consequently they spread themselves rather thinly over their provinces. They tried hard to "proclaim the Gospel to every creature" so they adopted an extensive instead of intensive program. They faithfully "sowed the seed" but little time was left for cultivating it because the field was so large. When the mission says it "occupies" a certain territory it usually means that it has about one church in each county. A county probably has a population of about 200,000 people.

This extensive program has resulted in small memberships. The average rural church in China has only 35 members. Sixteen of these are men, 13 are woman, and 6 are youths. (The statistics used in this chapter are partially based upon a study of 1669 rural churches, made during the year 1937 by the Rural Church Department of Nanking Theological Seminary. In addition to the limited amount of information from that study, use has also been made of a much more careful survey of 100 rural churches, conducted by Prof. Frank Price of Nanking Seminary in 1936 and 1937. Prof. Price's printed instrument of study covered 105 pages and included 694 items of information. Seven different conferences were also held during the same year with groups of rural pastors, a total of 676 pastors from 14 provinces. The fact must be recognized however that there is no such thing as an "average pastor" or an "average church." The type of description given here is not completely scientific nor entirely satisfactory. But space and available data are both insufficient at present.) One of the reasons why there are more men than women, and also so few young people is because the distances to the church are so great. Nearly half of the rural churches are in market towns or small cities and draw many of their members from villages and hamlets. The men can travel better to the church in the market town than the women and young people.

Three out of four rural churches started as branches of another church. The zeal for extending the Gospel among the Chinese Christians has certainly been as great as in any occidental country. Members have opened their homes for the visiting evangelists or they themselves have conducted prayer services for their neighbors. One third of the rural churches began in homes and half of them in small rented buildings. The accusation that these were only "rice Christians" is very unfair. The salary of pastors today is exceedingly small, between 20 and 30 dollars per month in Chinese currency (\$6 to \$10 U.S. currency). Yet the figures show that the

first pastors of these churches received less than half as much. They preached to spread the Kingdom, to win souls, to evangelize China. Evangelism is even today the greatest concern of the average pastor. Undoubtedly he ranks far ahead of the American pastor in this respect. He preaches more sermons in a year in homes than in a church building. He preaches as many extra evangelistic sermons in a year with evangelistic bands or in campaigns as his Sunday sermons. In addition, he preaches about ten times a year at fairs or market days.

One gets the impression that the Chinese pastor gives the most of his time to travelling and preaching. He meets John Wesley's expectation of a "travelling preacher." Nearly half of the rural pastors use a bicycle. Some denominational supervisors see to it that every pastor in their district is supplied with a bicycle. In the average parish there are at least ten villages.

In connection with this extensive program rural pastors visit much. Church members receive a visit from their pastor about once every three weeks. Occasionally these are only social in nature but as a rule the pastor goes primarily to train and nurture the religious life of his people. He teaches the Bible, prays, conducts family worship, gives out tracts, looks after the sick, teaches hygiene, and often preachers a short sermon to the neighbors who gather there.

Because of this extensive instead of intensive plan of work the pastors do not spend a large amount of their time in study. Thirteen pastors were selected at random to find the amount of time they give to sermon preparation. One of the 13 averages 3 days a week, 2 of the pastors give 2 days, 1 gives one day, 3 give a half day each, 2 give 4 hours, 2 give 2 hours, and 2 men are satisfied with a half hour's weekly preparation. As the chief emphasis of many sermons is usually the same, that is, repentance from sin and forsaking former religious traditions, perhaps one might be correct in saying that many pastors spend this time in reviewing their sermons instead of preparing entirely new ones.

This extensive program of the church in China has made very little impact upon its community as far as the number of converts compared to the total population is concerned. Dr. Butterfield suggested a parish with 3 to 5 per cent of the people Christian.

"It may be the optimism of the stranger," he said, "but I like to think that a community-serving church, with a membership of 3 to 5 per cent of the population, headed by a man who is capable of community leadership, supported by active laymen of the better sort of citizens, could revolutionize the life of the community." (Butterfield, Kenyon L., "The Rural Mission of the Church in Eastern Asia," p. 63, International Missionary Council, New York, 1931.) Dr. Buck, professor of Agricultural Economics at the University of Nanking, suggests that 20 to 25 per cent of the community should be Christian for the church to influence its community. "If the Christian group is to have a permeating influence in the community," he says, "it should probably comprise at least one-fifth to one-fourth of the families of the community." (Buck, J. Lossing, "The Self-Supporting

Church," The National Christian Council, Shanghai.) But when we get exact figures we find that the actual ratio of church members to total population in the parish is exceedingly small. Here are a few samples taken at random: one member to every 580 people; 1:1000; 1:324; 1:120; 1:400; 1:460; 1:144 and 1:65.

"Christian villages" or villages with large numbers of Christians in them are very rare. There are a few in Fukien province south of Futsing city and occasionally elsewhere.

Probably the greatest single need in the administration of the rural church in China is to change the extensive method of work to the intensive. This would mean to use the same splendid evangelistic fervor on a smaller definite area or parish and concentrate there until the church had won more members and had won a larger place in the life of the community. The pastor's field should be a definite parish instead of his having the scattered preaching points. He should provide a ministry to all of the families in this area instead of travelling around so much as he now does. One minister expressed in an extreme way this desire for moving about so much when he was asked about the work of his parish. He said, "I like to preach but I hate the daily work in my parish. If I could do exactly as I wanted to I would get two or three other preachers to go with me and go off in a preaching band stopping no longer than a week in one place."

Many missions and church supervisors are now organizing experimental rural parishes by which they hope to demonstrate the value of a parish program.

The emphasis on evangelism has been referred to above which might raise the question as to why the membership of the average church is not larger. The first explanation is that there seems to be more satisfaction in organizing a new small church than in increasing the membership of our present congregations. The other explanation is that the hazards of an inquirer in a Chinese church are many. A few first class churches were selected to determine what happened to their inquirers or probationers. A recent two-year period was studied. The total inquirers in each of the nine churches were: 29, 32, 72, 43, 21, 10, 20, 180, 20,—an average of 48 per church. Of these 48, only 15 applied for membership and only 13 were received into the church. The inquirer's family or employer interfered in many cases, or perhaps a second wife or some bad habit returned. The list of practices or old customs this new inquirer must give up are legion,—gambling, cursing, smoking, drinking, idolatry, paying to the upkeep of the temple, ancestral worship, necromancy, concubinage, kitchen gods, foot binding, baby daughters-in-law, charging high interest rates, and many other things that may have been an integral part of the life of his family or community.

The rural pastor in China has a lonely task. He is not only miles removed from another minister, but is a century removed from the traditions of his community. A money lender will make accusations against him if he interferes with his exorbitant rates of

interest. Over half of this pastor's members are first generation Christians and require much patience on his part. Although he has a great interest in evangelism it is usually personal evangelism which he prefers. About 85 per cent of the men and 95 per cent of the women in his community cannot read. His goal is to teach all of his members to read and these literacy classes require much time. Pastors usually read a half dozen magazines, mostly religious, but not more than one pastor in ten reads the newspaper regularly. Two thirds of the people in his church have annual family incomes of less than \$200 a year in Chinese currency (\$66 in U.S. currency). Some communities where these pastors live receive mail only every five or six days, and yet with all these handicaps the rural pastor in China is carrying on with remarkable courage.

An American pastor would meet some surprises if he undertook to accompany him for a day. The Chinese pastor is called upon to do so many things that a minister in the West seldom does, such as helping members in lawsuits, settling quarrels, writing letters for others, writing contracts for members, distributing literature, selling Bibles, vaccinating against smallpox, giving first aid to the sick and injured, and constantly helping in the management of his own household.

There are between 30,000 and 50,000 market towns in China and approximately a million villages. The location of the 1669 rural churches mentioned above is as follows: 168 in tiny hamlets, 689 in villages, 578 in market towns, 156 in small cities, and 78 in hsien cities (county seats). It is safe to say that three fourths of the membership of the rural church in China is composed of farmers.

The better rural churches seat about 150 people in the auditorium and usually have two small class rooms besides. Half of these good churches have an organ, one third of them a pulpit Bible, a church bell, and an oil pressure-lamp. Two thirds provide hymn books, Bibles, benches with backs but without cushions, and an out-door bulletin board. Three things are seen on the walls of almost every church: Bible pictures, scrolls, and hymns written on large sheets of paper. A few churches own a cemetery for the use of the Christian families. An increasing number of congregations own a small farm which is rented out or tilled by the members, the proceeds of which go into the annual budget.

Any study of the Chinese rural church immediately indicates that the Sunday school is the weakest link in the chain. The pastors always say this is because of the "lack of teachers." The whole Christian program in China impresses an outsider as being a preaching program, not teaching. One gives and the rest receive. The group does not together develop a theme or a lesson. When a minister superintends the Sunday school or teaches a class he simply preaches. He learns this method in the theological seminary where for three or four years he has been lectured to for 20 hours or more a week. In one seminary he sits and listens for 34 hours a week. "Methods of teaching" are usually not found in lay-training schools, nor in any other curricula. Yet, occasionally some ingenious teacher is found making use of handwork in teaching or helping the class

to dramatize a Bible story or conducting a real discussion or applying the Christian teaching to the life problems of the class.

Other factors that hinder the progress of the Sunday school are the scattered homes or villages of the members. The men, and sometimes the women, can go to the distant church but the children are anchored to their own little village.

Sometimes ministers complain that they have insufficient materials or literature. But as one studies the average church budget, religious education is always the smallest item there. One church of 230 members spent \$72 on its gateman and \$2 during the entire year on religious education. A small church of 39 members paid \$9 to its Bishop and raised other denominational items in proportion but spent \$2 for the year on religious education. The next forward step of the rural church in China undoubtedly should be in the field of religious education.

The church in China is a New Testament church. It is not only apostolic in its practices but in its teaching. When pastors are asked for the chief points of emphasis in their teaching they always put first the life and teachings of Jesus and the facts of the New Testament. Little use is made of the facts of the Old Testament. In 87 answers to the question as to the chief emphasis in the training of members no pastor mentioned making use of the facts of the Old Testament.

One of the newest developments in the Chinese church is the great emphasis put upon Christianizing the home and the family. Probably in no other country in the world is this subject receiving so much thought on the part of church leaders. Many of the churches put on an annual Home-Week Campaign. Exhibits of Christian pictures for homes, the training of parents, instruction for young people in marriage problems, and the inaugurating of family worship are a part of this Christianizing-the-Home Campaign. Also windows are cut in walls, farm machinery is stored elsewhere, walls are whitewashed and flowers are planted.

According to the pastors, one third of their members are actively helping or serving the church in some way. They are bringing people to the church, teaching others how to conduct family worship, leading a club or class, teaching a mass education class, witnessing and preaching in evangelistic bands, acting as a class leader or church officer, cultivating the church farm, and testifying willingly on all occasions. This is done largely by the men and is an encouraging list compared to a rural church in America where ushering, singing in the choir, and attending church suppers too often complete the list of activities for the men of the church.

Sabbath Observance has not yet become a part of the Chinese rural church. Only eleven per cent of the members keep it, according to the accounts of their pastors. Four out of five of the farmer members work in their fields on Sunday. This is not due entirely to the urgency of caring for their crops because almost the same percentage buy and sell on Sundays. In some churches all of the merchant members close their shops on Sundays and in others all

keep their shops open. This is due to the pastor's teaching on the subject. Four out of five pastors, however, believe that refraining from work on Sunday is impossible in the country and should not be required.

As has been suggested previously, the financial problems in the rural churches in China are many and complicated. It is not uncommon for the younger missionaries to lay the blame for this problem on the early missionaries. Each new missionary feels that the "old financial methods need to be changed." As one missionary wrote, "It has become increasingly apparent, especially to the younger members of our mission staff, that this method of procedure (mission subsidies) will never evangelize the field nor train the churches to become indigenous." This sounds like the year 1938, but, in fact, it was 1902, so we see it is an old problem.

Almost every mission has self-support as a goal for each local church. One mission puts as the first point under its rural program, "support of a pastorate independent of mission grants." Many people feel that less expensive ministers must be provided. One missionary states his views thus, "I have felt more and more convinced that something will have to be done to get leadership for the rural church with less expense. We have discouraged the churches by sending them a man towards whose support they could pay only one fourth or one half."

In trying to get away from the old financial methods some groups are making most radical changes. This is illustrated by the following account from one mission. "We are in transition from a property-centered program to a village-centered, home-centered, lay-leadership-evangelistic program. Formerly, thousands of dollars were spent in buying extensive courtyards in hsien cities (county seats) and market towns throughout these two provinces. Two or three paid evangelists were located in each of these to build up a church, centered around the property, each with its primary school. Several thousand people joined these churches mainly in the hope of getting some advantage from the thousands of dollars being spent for evangelistic work in this field. For the past ten years we have been in the process of liquidating this extensive work. A hundred preaching centers have been closed and a hundred and fifty or more evangelists have been dismissed, and a considerable portion of the property has been or is being sold. Primary schools have been discontinued. Homes and chapel centers are still available to our evangelists but they are being urged to go to the villages, conduct home worship, build up little village fellowships, which from the beginning will be self-governing, self-supporting and self-propagating."

On the other side of the question there are those who feel that self-support is becoming a fetish among some groups. To have self-support as a goal, regardless of size or age of the parish or the number of members who are called upon to provide the budget, some feel is mechanical. One mission "matches dollar for dollar" what the local church pays. If the crops are good so the people can pay more, the mission pays more. If a drought hits the parish the mission subsidy is thus decreased. A large congregation that raises

\$200 gets an equal amount. A new struggling group gets its fifty dollars matched and continues to struggle.

Another mission allows the pastor to stay in his parish that proportion of the year which corresponds to the proportion of his salary that the local congregation pays. The stronger church gets most of the time of their pastor. The weak church that needs a pastor most gets little of his time.

Each group, however, is trying sincerely and honestly in many different ways to increase local giving and decrease the subsidy. The rural pastor finds himself caught between the decreased mission subsidies and the lack of sacrificial giving on the part of his local congregation. In many instances we are crucifying the rural pastors on the cross of self-support.

It is undoubtedly true that self-support is making some progress. The number of churches that are now entirely self-supporting is probably not over twenty per cent nor under ten per cent. The range between 10% and 20% is accounted for partly by the different meanings given to this term. The 1669 churches mentioned above indicate that 20% are entirely self-supporting. A more careful study of a few churches, using as a definition of self-support the raising of the entire budget locally, indicates that only 10% are self-supporting.

We find out of a total budget (annual) of \$483 each, for a small group of quite successful churches or parishes, that the mission contributes \$276 or 57%. By parish here is meant a circuit or group of churches or chapels under one pastor.

The Sunday offerings in rural churches are small, only 10% of the total year's gifts of the members. There is little real stewardship emphasis in them. The members throw in a few coppers. The average member gives a little less than two coppers per Sunday. (A copper is 1/15 of a cent in U.S. currency.) He does not consider it a part of his yearly pledge for it is not credited towards his pledge.

Some churches are using small cloth sacks which are hung on a rack near the door. As each member enters the room he takes the sack on which his name or number is written and at the time the offering is taken he puts his money in his particular sack and puts it on the plate. Thus the treasurer credits each member on his year's pledge with each Sunday's gift. This plan tends to increase the Sunday offering. Where this plan is not used, the members pay their annual pledge to the collectors, usually at harvest times.

With very limited data available we find that 73% of the membership contribute to the rural church budget,—a percentage no lower than in the average rural church in western countries.

The average gift per member in the Chinese rural church is between \$1.00 and \$2.00 per year (Chinese currency). The average annual contribution per adult member in rural churches in America is \$13.27 (U.S. currency). But the total value of goods of an American farmer is 16 times that of a Chinese farmer.

It is the writer's opinion that the average gift per member in a Chinese rural church should be doubled, but that this increase will

come largely through the gifts of produce and labor. No man works harder and more willingly than the Chinese farmer. A small church farm on which he could make some contribution by his labor or by some handcraft, or by the raising of some produce or animals; or perhaps something on his own farm, for the church budget will help to solve this perplexing problem.

One interesting thing about the Chinese rural church is the fact that there is almost no tithing and little sentiment in its favor. The Seventh Day Adventist communion stresses tithing. This communion teaches stewardship with as much zeal as the other groups stress evangelism.

The rural church in China, even though it is preaching against age-old traditions, is nevertheless becoming more and more a part of its community. Its community service program is doing away with whatever anti-foreignism was left.

The program of health and cleanliness, of adult education and child welfare, of agricultural improvement and bettering home conditions, has made local government officials and others not only favorable but friendly toward the church. Chinese pastors, as a rule, are encouraged and hopeful.

—:o:—

The Way To Peace

G. F. S. GRAY

IT may seem late in the day to talk of preventing war, and yet the present tragic situation really only lends point to the need for thought about that matter. And can anything be more tragic than that sincere Christian people should have on this question such very differing views as in effect pull in different directions and neutralise each other?

Some, for example, whom we may perhaps describe as the pacifists, (though of course the term "pacifist" may be used in different senses) would rely entirely on moral influence (the phrase moral force is surely a contradiction in terms): individuals, it is held, should pledge themselves that they will on no account take part in war. It is, indeed, hard to see how they can entirely dissociate themselves from it without actually leaving the country: they may refuse to pay taxes, but cannot differentiate between what is used for education and for national defence: and merely to be completely negative, if that were possible, does not really mean to dissociate oneself entirely—one's mere presence would be a factor making (in this case) against the success of one's country in any struggle.

It is difficult, however, to over emphasise the effectiveness of moral influence. Some explorers among primitive tribes have gone unarmed and with happy results. It is, however, true that even such an one as David Livingstone always carried a gun with him, though I believe he never actually used it against men: it was,

however, there, ready to be used and therefore not needed. It is said that force only begets force and therefore we have armament races and the like. The influence of disinterested example is indeed tremendous. It is not so clear that this need be "pacifist." At least in the past, the willing self-sacrifice of national heroes in resisting, perhaps, foreign invasion has had great influence for good, though anything but "pacifist."

It is, nevertheless, an entirely different question whether sole reliance on moral influence, pacifism, in other words, is a possible way to peace. For one thing, it is hopelessly individualistic, and all too often fails to distinguish between bearing the cross oneself (of which it talks much) and making other people bear the cross, and the distinction is vital. I may meet a beggar who wants my money. I ought to be willing to give it to him and myself suffer: but I cannot do so, if for example I am married, without making my wife and child suffer also: and anyhow, I encourage robbery and thereby make life bad for the community. Am I entitled to decide that many other people, consciously and unconsciously should bear the cross? There is, indeed, such a thing as corporate selfishness, where the individual may be altruistic—witness the French saying, "The father of a family is capable of anything"; that is, he will do things in the supposed interests of his family that he would be ashamed to do for himself.

Moreover, though some people have consistently objected to all use of force, most people even among pacifists, do not think that in domestic affairs such force as may sometimes be used by police (and the much greater force in the background) is opposed to our Lord's teaching of love. Is it really good for criminals to learn therefore to do what they like? Even the police system cannot satisfactorily select between guilty and innocent, since the criminal in many cases has a family who will be adversely affected by his imprisonment whatever efforts are made to shield them. So the police are given truncheons in some countries, guns in others: behind the truncheon is the army, if martial law should be needed: the principle is that as little force as possible should be used, and that not everyone should use force, but that it should be in the hands of a more or less impartial authority. One has, after all, to recognise that the effect of moral influence varies very much with the object: it is sentimental and unrealistic to infer from its effect on a partly Christian group that it will be effective with a military party, and its effect is least precisely where it is most needed.

A burning issue today is whether the police system should be extended to international relations or not. Dr. Stanley Jones and others think that while force should be behind law and order in home affairs, there should be no force available in international affairs. It is, no doubt, never ideal to use force: it would be nicer if people would, as most do, automatically send their children to school, and not make compulsory education necessary: but compulsory education is not really un-Christian. In life we are continually faced with a choice of evils, and have to choose the lesser one.

There are certain stock arguments against the use of force in maintaining international peace as it is used within a country. It is said, for example, as an objection to the conception of an International Police Force, that while within a country force is the tool of a completely impartial system of justice, war only settles things by which side has the greater force. But in internal justice, also, the decisive factor is which side (the arm of justice or the law-breaker) has the greater force. The policeman usually, perhaps, has only a truncheon: but if necessary the police may be much more formidably armed: the special police which were set up to grapple with American gangsterdom are an example. Surely it is a myth to suppose that the criminal is overcome solely by the moral majesty of the law. Is it usual to send an unarmed policeman to arrest an armed gunman, and is it likely that he would be successful? The gangster, in fact, is overcome simply and solely by superior force, and if there is not this he gets away with it.

Another standard argument is that while within a country there is an impartial authority, internationally there is no impartial authority, which can be entrusted with force. It is alleged that if Italy is condemned for invading Abyssinia that is merely because her interests clash with those of other countries such as England and France. But internal justice is by no means necessarily impartial: law varies in different countries and at different times, and is more or less just and impartial: the legal system in England now is the climax of a long development. Even now there may, as the Marxist might say, be a class law, which favours the privileged classes and property: it has been still less perfect in the past. No more is it to be expected that an international system of justice should be perfect from the start: this, however, is no real objection to the principle.

Again, as to the allegation that the other nations which would sit in judgment on one accused of lawbreaking have their own interests in the case, this holds equally of internal justice—we all are interested in the maintenance of law and order—should I refuse to help the police to stop a burglary next door because I am interested in the suppression of robbery, lest my own house should be burgled next?

Further, the fact that we are all imperfect and all have sinned is not, if looked at from a sane and realistic point of view, sufficient reason for us not to dissuade others from sinning, or for us to stand by while our neighbour is unjustifiably assaulted.

War, it is said, hits the innocent with the guilty, whereas it is impossible to condemn a whole nation: there are, for example, admittedly nice people whom no one wishes to injure. But this also applies to the internal administration of justice, as was pointed out above: indeed in a world so interrelated as is ours it is impossible to avoid it.

A good many pacifists abandon the extreme pacifist position (sole reliance on moral influence) and allow (or even encourage) a boycott or "economic withdrawal" by individuals. This, however, is force just as much as is a machine-gun and hits the defenceless the

more—it is not effective unless it starves women and children on a large scale: and again it hits the innocent no less than the guilty. Moreover, economic sanctions, if they are likely to be effective, may easily provoke war, as was a reasonable fear in the case of Italy and Abyssinia. My argument is that we should be prepared in the last resort for war, as we are internally, then it will not come.

What, after all, constitutes a war? The civil war in Spain shows that it need not be between two sovereign states. The struggle between the American gangsters and the police resembled a miniature war—from this to a civil war is only a question of degree. We cannot say that while the truncheon is legitimate the gun is not: it depends on their purpose—it is wrong, for example, for me as a private citizen to use even a truncheon on my wife: and it is not necessarily wrong for police to use a gun on a gangster.

Some would make a distinction between a boycott of the aggressor-state by individuals, which they allow, and an official boycott: the latter is said to involve a clash between nations and to be therefore undesirable. Unideal, no doubt it is, as is all force and compulsion: but even a boycott by individuals of a nation is on one side a clash between nations, and precisely on that side where it is undesirable, since it does not discriminate between innocent and guilty.

On the whole subject there seems to be almost incredible confusion of thought. Mr. C. E. M. Joad, for instance, writing of the War Resisters' International meeting recently held in Copenhagen, says that the War Resisters were convinced that the Abyssinian fiasco showed clearly that you cannot check aggression by force. But obviously the failure was due simply to the insufficient use of force: it was like sending a policeman with a truncheon to arrest an armed gangster: what was needed was that there should be adequate force behind the arm of the law.

All civilised life rests on a basis of law and order, with force at the disposal of the community to suppress gangsters. The sentimental optimism of 19th century liberalism, with its faith in human nature, might think that this would soon be unnecessary, but perfection is not quite so easy of attainment as that implies. My contention is that, if the family next door is being robbed and tortured, three different grades of action are needed: in the first place, long term action—very often poverty is the cause of home-breaking and one must seek to remove poverty and in general strive to Christianise the community: in the second place, ambulance work is needed—one should try to relieve those who have been robbed and tortured. But these two kinds of action are insufficient: there is also needed preventive action—that is, one should do all in one's power, by calling in the police and if necessary assisting them, to stop the robbery and torture that is taking place. The pacifist would admit this in internal affairs, but not in international affairs, which proves that pacifism is a despairing flight from reality, academic in the worst sense, inexcusably individualistic, and largely caused by an anti-government complex. It may be right to experiment with one's own life: it is a different matter to conduct what

some would call a visionary, others a cranky, experiment, with the lives of 490 million others: and in this pacifist issue, it is usually the case that the pacifist himself runs no risk since he preaches from a position of safety, and it is only the lives of millions of others which are at stake. I do not see how any fairminded person can deny that one of the factors making for the success which an imperialistic nation is likely to have taken into consideration before launching an invasion is the strength of pacifist and isolationist feeling in some countries.

There is far too much wild emotionalism in the world nowadays, and surely a sense of balance and sanity may reasonably be expected of Christians. No doubt it is in part true that the League of Nations is the pawn of national interests: those who after the World War expected it to be perfect and imagined that human nature could easily shake off its remaining weaknesses, were inexcusably optimistic. But that is no reason why today we should be cynical and look on the League as simply an instrument of national selfishness. With nations, as with individuals, most motives are mixed.

It is a constant error to interpret our Lord's teaching as recorded in the Gospels in a legalistic and literalistic way. However doubtful His teaching may be, His example is clear. He bore the Cross Himself, but did not decide that millions of other people should do so—rather He came to save them.

It would be a great thing if those who feel driven to take the pacifist view would even consider the case for an International Police Force, as stated in, for instance, Lord Davies' "The Problem of the Twentieth Century." The proposal is far from being easy of accomplishment, yet with all its difficulties is much less impracticable than either sole reliance on national armaments, or a negative pacifism, as a means of maintaining peace. Moreover, though no doubt unideal, to spank a child, to make universal education compulsory, to arm the law, is not in any real sense a compromise or accepting a lower standard.

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The Far Eastern Conflict and the Challenge to Christianity

FRANCIS CHO-MIN WEI, PH.D.*

IN face of the threat of Totalitarianism it is high time for us to raise the question: Does man owe his supreme loyalty to God or to any man-made institution? For years now in this modern world of ours we have been rendering even in Christian countries only lip service to God, while actually in our practical everyday life we worship mammon and follow the mob who cry out all the time, "Nail him on the cross." Have we not nailed him on the cross when we come to make an important decision in economics or in politics, in international relations or in questions of war? Yes,

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the government has declared war for whatever cause, and every loyal citizen must support it and fight. "My country, right or wrong!" Nay, "My country," because there is no right or wrong! We worship the State. She has claimed to direct and control our whole life, all the departments of community activity. As loyal citizens we must obey. But loyalty to what? To the State, which demands our supreme loyalty and we surrender it. We surrender our souls.

"Thou shalt not worship any other God." But do we not in this modern world of ours? Are not man-made ideologies rampant in the world, and people in the West as well as in the East bowing down to worship a divine institution? When the government has declared war for whatever reason, dare we to disobey? When the State demands my soul, dare I not to surrender it as a patriot? What should the Church do if it had really to face such a situation? Let the Church stand firm and proclaim still to the world that man owes his supreme loyalty to God and to God alone. Men owe support and loyalty to the social and political institutions only in so far as they are doing the will of God.

This may mean unpopularity, opposition, persecution, and even martyrdom, and the Church in order to bear her witness may have to face it. Perhaps at a time like this, the martyr's blood is required to wash the world of its sin and put the Church in a place where it belongs. This to me is what the Far Eastern conflict, if unchecked, may mean to the Church.

Is there any force powerful enough to check this undeclared war? We do not find it outside of the warring nations. The League of Nations has proved itself impotent if one of the great powers should choose to violate its provisions against war. The Brussels Conference has met and nothing significant has resulted. Somehow the world order has been broken down and outlawry in the world cannot be checked. That is why every nation has to resort to this mad race for armaments. Can the Church feel unconcerned about the impression definitely made upon one quarter of the human race that might is right? Is there any way to correct it?

I don't believe that the Japanese people have wanted this war. They have no enmity against the Chinese. In the long history of Sino-Japanese relations, no Chinese soldier has ever trod Japanese soil. Culturally there has always been the best of relationships. In spite of conflicting reports therefore I still prefer to believe that at the bottom of their hearts a large majority of the Japanese people are supporting this aggression in China only unwillingly. Surely many of the Japanese Christians are agonizing over it as much as we are.

The crushing of 465,000,000 people animated with a new national consciousness, fortified by a traditional stoic fatalism, and possessed with a determination to fight for their independence to the bitter end, is not such an easy matter. But this is a machine age. China is ill-equipped for modern warfare. Human flesh cannot resist mechanized forces. One battle after another Japan will win. But Japan may win all the battles and fighting will not come to an end. There will be bitterness, hatred, guerrilla warfare, all over the

country, chaos and misery, wretchedness, suffering, endless bloodshed. Can the Christian Church wash her hands of the whole business and pass by on the other side of the road with 465,000,000 souls at stake?

Suppose Japan should collapse from within for some political or economic reason. It is quite within the range of human possibilities. This is not the wistful thinking of a Chinese patriot. It is the dread of a humble Christian. You will then find disillusionment, despair, desperateness all over the Island Empire. Can Christianity not offer the only balm of a wounded national soul?

Suppose again. If both nations should be exhausted before the end of the war, which cannot easily come to an end, both China and Japan will be exposed to the most radical ideas now tormenting the world. Will the Christian Church abdicate in the Far East?

No, the Church is not going to lie low in China even though war may continue there indefinitely. The Church must redouble her staff and her strength in order to cope with an unprecedented situation in both China and Japan.

My fear is that either China or Japan if victorious will be faced with the danger of fascist dictatorship, tending to totalitarianism. Vanquished, Japan or China will surely turn left. In either case the Church has a big problem on her hands.

It is this kind of problem that gives me greater concern than even the war in China, wretched as it is and will be. What is the Christian Church going to do in face of such a challenge?

First of all, she must proclaim to both China and Japan that war solves no problems. Solutions of the problems between China and Japan come from the willingness to treat the other fellow as a brother and not as a potential foe, from the willingness to recognize the brotherhood of men based on the Fatherhood of God as the basic principle to guide the relations between nations, groups and individuals.

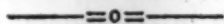
When men are shivering with war fever, the Church must proclaim that even in the warring nations the Church will still be the Church and to remind the Christians both in China and in Japan of the danger of the Christian Church in war time being more patriotic than Christian.

Christians everywhere must try to be with the Chinese and Japanese Christians in suffering and in prayer, so that they may experience more deeply the world-wide Christian fellowship in their days of affliction and tribulation.

We must do our best in our missionary efforts to strengthen the Christian element in Japan which is growing but not to the extent as yet to make itself articulate enough to be heard at this time. We must do our best also to encourage and cheer the Christian element in China, now beset with dangers and temptations, burdened with sorrows and perplexities. Let us hope and pray that the Japanese and Chinese Christians may serve as the leaven to give a new life to the nations now at war and that the wrath of man may be turned to His glory.

In face of such a terrific situation, not only in the Far East but in the whole world, whatever we Christians may be able to do

seems a drop in the bucket. But I always say that that drop may change the color of the whole bucket, because it is God's drop. God will work miracles if we are His willing instruments. The most difficult thing to believe is that the Living God can be incarnate in human flesh, but it is the heart of our faith. The sorrow of the world is our Cross. Can we follow the Incarnate God to the Cross so that sin may be over-powered, His Kingdom come and His Will be done? If we only believe! "O, Lord, I believe; help Thou mine unbelief!"



The Christian Church and War Relief

ROBERT F. FITCH

THE National Christian Council, representing sixteen Protestant denominations and nine other Christian organizations in China, has been, ever since the recent Sino-Japan war began, a clearing house for information both in securing appeals for relief from almost all parts of China and in forwarding such appeals to various distributing agencies in Western countries. The Western distributing agencies are in Richmond, New York, Geneva, London, Australia, New Zealand, Singapore, the Philippine Islands and India. It is estimated that there are in China about ten thousand places of worship under Protestant Christian auspices. In order to meet the special needs of this situation, the National Christian Council formed its own War Relief Committee with representatives from the China International Famine Relief Commission, the British War Relief Funds, from the National Christian Council itself, from the Y.M.C.A. and the Y.W.C.A. Its Chairman was Dr. Liu, President of Shanghai University. This Committee has constantly received detailed information regarding conditions in the war area such as has not come to any other agency in China. It has sifted this material and prepared it for publication in the foreign daily press in China as well as in a considerable number of Chinese church papers.

In addition to its work of publication, it has conducted a weekly broadcast both in English and in Chinese ever since September 5th. Since September 19th, when the third broadcast was issued, there has been a weekly mimeographed record which record contains the news of the past week and constitutes part of the information sent abroad. To show the extent of the contacts established by this method of disseminating information, it may be mentioned that in the third broadcast there were reports given from Chengtu, Weihwei in North Honan, Tientsin, Peiping, Tsingtao, Shaoshing, Wuhu and from various centres of the Shanghai area.

Another purpose of broadcasting was to support the morale of the Christian Church. When news of indiscriminate aeroplane bombing became generally known, there was panic in many of our church centres and these broadcasts helped many of our Christian groups to stay at their posts, especially when associated with

hospital and refugee work. In fact the Christian Church throughout China has felt that in a serious crisis like this the most simple, practical and directly Christian expression of its own life and faith was the aid that it could give to the Chinese people. The result has been time and again the Church groups, both Chinese and foreign, have stayed at their posts in spite of the destruction of property and bombing of the cities in which they lived. A few have lost their lives, but it is surprising that not more have been killed.

Missionary work in China has now been conducted for over a century and a quarter. It has represented certain principles of world brotherhood, of faith in a Common Source for human personality, of loyalty, of the principle of service. Its exponents feel that to be consistent with the faith they have expressed they must exhibit these principles in times of danger as well as in times of safety. What they have taught all these years ceases to have reality if in times of crisis they fail those whom they have trusted and who trust them.

Can it not be said that the refusal of the legations to respond to the demand of the Japanese military command to leave Nanking prevented in a large measure the general bombing of that city and contributed to the saving of thousands of lives that might otherwise have been destroyed? No one who lives elsewhere can have very much idea of the horror that seizes a city which is daily awaiting wide-spread destruction of aeroplane bombing. The Chinese of such a city, high and low, feel that the presence of their foreign friends tends to mitigate to a certain extent the horrors of war. It is not merely the Christians of the city but the entire population who feel that those who have taught friendship and fidelity, if they leave in a crisis like this, are deserting them and leaving them to a sense of utter helplessness and terror.

The missionaries fully realize that their continuance in a city is contrary to the formal advice they have received from their respective consulates. But they also believe that most of the consular body respect them for the convictions which they hold. In their attitude there is little difference between the missionaries and their respective governments, though formally the distinction may appear to be very wide. This distinction is necessary because the missionaries must accept the responsibility and the risks of staying, and free their governments from all implications as to their non-acceptance of consular advice. This means then that if any incidents occur they cannot be used as occasions for increasing the tension between Japan and Western governments.

Scores of items could be given describing the response from all over China to the appeal of the War Relief Committee for funds for distribution to refugees. On October 3rd, Canton churches reported raising a fund of \$10,000 for relief work, half to be used in Canton and the other half outside. A letter came from Mr. Hibbard of Chengtu in which he forwarded \$1,616.55 for relief work in Shanghai. The War Relief Committee had originally sent this money to Chengtu, but since Szechwan felt that Shanghai's need was greater than theirs, they returned this money to Shanghai and

promised to try to raise more. The work of the Y.M.C.A. soldier-huts was broadcasted. On October 31st, it was reported that in Peiping there were 50,000 refugees to be cared for. On November 7th the Amoy district contributed to the relief fund the sum of \$500. On November 14th the Chinese Christian workers from Shaokwan, Kwangtung, reported that they planned to give 10% of their salaries for war relief. Tsinan reported on November 31st that there were about 200,000 destitute people in some 15 counties because of flood conditions. There was a report from Taian that the Church group there were caring for 3,000 refugees. The Amoy Christian Council sent \$1,168 to the War Relief Fund. On November 28th it was reported that the Chinese Christians in Singapore had raised \$2,000 for food and clothing to help refugees. On December 6th the Chinese Christians in Amoy sent in \$1,500 and 4,000 suits of clothes to Hankow for wounded soldiers and refugees. On January 16th a gift of \$150 was reported from the Cebu Chinese Evangelical Church in the Philippines for war relief. Manila sent a contribution of \$2,600 from the Methodist and Chinese Evangelical Churches for the N.C.C. fund and \$1,000 for the Red Cross work.

In addition, the efforts of other Christian organizations were also described so as to stimulate the spirit of giving. For instance, it was reported that on January 9th the Salvation Army in Peiping was providing meals for over 10,000 people daily in ten food stations. There were seven warmed night shelters supplemented by house to house distribution of grain, coal-ball tickets, etc. At Tientsin when the trouble began 760,000 meals were given to refugees. Food, fuel and clothing were being given to over one thousand families.

The above are only a few items connected with a report of relief funds coming in and with some of the aid that was distributed. The receipts of the N.C.C. War Relief Committee have naturally been limited, somewhat over \$107,000 having been received to date. But many and many a time when it has been able only to make a relatively small response to the appeals that came in, it was also able through its various connections in Shanghai to secure far larger grants from other organizations. For example, when the appeal came from Hangchow for the 5,000 women refugees in church compounds, the War Relief Committee gave an initial grant of only \$1,500, but aided in securing a grant from the American Advisory Committee of \$10,000 and the assurance of a considerable further grant from the British Fund. The Shanghai Rotary Club had also contributed \$2,500 for refugee relief work in Hangchow.

It is interesting to note in the experience of the Shanghai Christian Federation that originally they had eighteen camps with 4,000 refugees, over 95 per cent of whom were Christians, with a budget of over \$40,000 for the first three months, the bulk of which was raised locally outside of the efforts of the National Christian Council. At present these eighteen camps have been reduced to eight. 2,300 refugees have been rehabilitated and there are only 1,700 at present in the camps of this Federation. This speaks well for the capacity for rehabilitation formed by Christian habits in the lives of the refugees.

On December 26th there came a report from Peiping that in fifteen villages within a five mile radius of that city there were 1913 families, an average of 127 families to a village. The average loss per family was about \$124 due to looting by the Japanese troops. The average family income in that region is between \$150 and \$180 and this shows how seriously the families in those fifteen counties have suffered. This situation was also partly aided by the War Relief Committee.

Although the main purpose of the War Relief Committee has been to care for the need of refugees, it has also aided in connection with the Chinese Medical Association in securing medical supplies for Christian hospitals. It is interesting to note that on October 17th the Chinese community in Java sent one million tablets of quinine to China. The medical supplies that were lately stored in Hongkong have now been distributed to many stations behind the lines up to and beyond Hankow so as to be available for use in all kinds of emergencies.

A most important part of the work of the War Relief Committee has been to send Dr. Y. W. Chen and the Rev. R. D. Rees to various areas behind the lines, especially to Changsha and Hankow, travelling via Hongkong and Canton. These men have sent us frequent reports of their travel and observations. They have rendered invaluable aid to various Christian groups already organized for War Relief. They have also aided other communities to form War Relief Committees so that they could prepare for the crisis that might suddenly come upon them, might know how to proceed and how to secure funds. Also the granting of funds from outside has always been conditioned upon as much as possible of local contributions. These men have helped to correlate central relief agencies with smaller centers that might need relief. It was realized that for a long time to come the areas behind the lines must be related to a center behind the lines if relief were to be quickly secured, so while Shanghai has become the center for the occupied areas, Hankow has become the particular center in the unoccupied areas. For example, the International Red Cross Committee in Hankow has received two hundred thousand dollars from the Central Government for mission hospitals assisting wounded soldiers. The Hankow Committee of the British Relief Fund has given to British hospitals forty thousand dollars and pooled its medical supplies with those of the International Red Cross, while the Arnold Trading Co. has contributed a godown for the storing of supplies. The Central organization has now made available to many hospitals a six months supply of medical goods, and is supporting 3000 beds in various hospitals behind the lines, to which hospitals a large number of wounded soldiers have been sent. In Hankow an excellent committee for refugee relief has also been organized with the International Red Cross and there came from Mme. Chiang Kai Shek an initial grant of \$50,000. In almost all of these centers the personnel is drawn largely from the Christian Churches.

Some have asked why Chinese students do not volunteer to go into the army for service. It is alleged that ordinary Chinese

students are not wanted as soldiers. Coolies are preferred because they are much more hardy, more able to stand the rigours of winter and long forced marches. But in Changsha Mr. Rees reported that there were 7,000 middle school students in the military academy in training for army work. Several students have gone to the communist army in Yuennan, but in general the lot of the student today is a difficult one.

In Wuhan alone there are 5,000 refugee students. In Changsha there are 4,000 wounded soldiers and 40,000 in the entire province of Hunan. In order to correlate the work of these various centers with the work in Hankow, in order to improve the morale of our Church forces, a weekly Broadcast has also been established in Hankow, both in English and in Chinese, and this has been most helpful, as information and responses to appeals can be given over great distances in so short a time. Mr. Rees also reports that large medical supplies coming in from Canton are being distributed into a great many "medical dumps" as he describes them, along the railway between Canton and Hankow and up the West River into Kwangsi, so that as the war progresses these medical supplies may be available for wounded soldiers and refugees.

In October and November Rev. A. R. Kepler was sent on a tour of investigation. He first arrived at Tsingtao where of course there was very little of a refugee problem except of those who had been thrown out of employment by the closing of the Japanese factories. The Church groups had a committee there of five, and the Mayor and the Railway gave the committee \$4,000 and 100 tons of coal. They distributed relief in three centers giving millet to those who were short of food. It is interesting that Dr. Kepler reported that Han Fu Chu's attitude was a mystery and had a depressing effect on everyone in Shantung. He saw General Han himself and the latter volunteered the statement that Japan would be defeated in another 8 months! There were then only about 20,000 war relief refugees in the entire province distributed in several convenient centers. Dr. Kepler reported that there were 54 flooded counties with more than one and a half million people affected. Han was looking after two hundred thousand flood refugees in about 100 camps scattered over 15 counties. His committee had \$300,000 which was nearly used up at the time of Dr. Kepler's visit.

From there Dr. Kepler went to Sian and then to Hankow and Changsha. In most of these places he was very much impressed by the needs of the wounded soldiers. There was very little provision made for removing wounded soldiers from battle fields to front line receiving stations and from these stations to base camps. On one occasion he saw 2,000 wounded soldiers lying on the bank of a stream at Changsha and no organized method of providing for their care. So on his journey undertaken early in January, he went to Hankow "to interview those in authority, to discover just what measures could be taken to assist toward recovery and rehabilitation of the wounded soldier, but particularly to see that he did not die of neglect between the time that he left the front lines incapacitated for fighting, and the time that he reached the base hospital for

adequate medical treatment." In the organization of the fighting service, so many things have to be done with such meagre resources, that enough has not been done at this point. In Hankow Dr. Kepler was able to get the support of representatives of the International Red Cross at Geneva, government officials and Christian relief workers. Interested friends agreed to provide from special funds the amounts needed to pay for the overhead expenses of promotional work, and a group was found who were willing to sponsor the new undertaking and to relate it to the necessary agencies of government, medical and civilian relief. On the 24th of January the new organization came into effective existence, officers were chosen and the preliminary funds amounting to \$18,000 were banked.

\$20,000 for refugee relief has also been put into Dr. Kepler's hands for use at his discretion behind the fighting lines. When appeals come in from various Church sources he will be able to give a very limited amount of relief, but at the same time become a medium for appeals to other organizations.

(To be continued)

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The Tragedy of Willing Workers Without Opportunity To Work

MRS. ROBERT F. FITCH

ANY one who visits the Refugee Camps in Shanghai cannot but be appalled at the sight of hundreds and hundreds of men and women sitting and lying round idle. How easy it is to return to one's home ready to sympathise with the refugee. One cannot help but feel sorry for them, but alack and alas no action is taken. Not because one is unwilling to take action, but just because of the magnitude of the whole situation—the seeming hopelessness of it all. There is an old saying "It is unwise to look backward when one is climbing" and, paradoxical as it may sound, it is just as true sometimes that "It is unwise to look forward when one is building!" Had the Shanghai International Red Cross or any of the dozens of Charity Societies which have been working with and for the refugees ever dared to attempt to look forward, their hearts would have failed them, and they would have given up before their good work had even a foothold; but fortunately there was little time for either a backward or a forward look, the day and the work thereof was sufficient. The mammoth problem of housing feeding and clothing the thousands of refugees was met, and although in smaller numbers now, is still being met. We still have thousands and thousands of refugees with us in camps in Shanghai, and they are with us indefinitely. When I first visited the Camps some four months ago my first thought was "How disgraceful that these men and women are eating the bread of idleness"—recipients of charity. What an injustice such a thought was to thousands and thousands of these refugees. A few more visits to the camps and one was soon convinced that these fellow beings were in refugee camps by force of circumstances and not by choice, likewise they were idle not by choice but because there was no work for them to

do. Criticism was silenced,—more and more insistent was the voice within—"First cast out the beam from thine own eye and then shalt thou see clearly to pull out the mote that is in thy brother's eye." Idleness! The pathos of it all! And yet men and women willing to work, indeed clamouring for work!

Out of the camps, and one moved round amongst one's friends, and many of these friends were complaining that "business was dead"—factories burned down, destroyed and labourers "lost". Yes, granted that factories were destroyed, but were the workers "lost"?

In and out of the camps again—investigation soon proved that thousands of trained embroidery women were in these same camps, and only too anxious for work. Hopelessness gave way to hopefulness. Get the merchants who wanted the work done, and the women who wanted to do the work together; use the camps as factories, make the best of them. Yes, it was perforce slow work, and even yet one has only reached a few hundreds out of the thousands; but a beginning has been made. What a joy to go into some camps and see women working on embroideries and young men and boys on basket making. Embroidery work required frames, basket making required moulds—here was work for the carpenter. General Chiang Kai Shek had already made an appeal that, in spite of present conditions, the industries of China should be kept in China. Chinese embroidery is renowned all over the world; merchants and exporters were only too glad to cooperate. They are now supplying the material (silk, linen, cotton, straw, etc.,) and teachers to train the beginners. Most of the beginners advance to the "pay roll" in from ten days to two weeks or three weeks at most for the finer embroidery. The merchants are paying full pre-war wages. The money is paid to the chairman of the projects committee of the Shanghai International Red Cross, or his or her duly authorized representative, who, in turn, pays it over to the workers, less twenty-five percent which he or she agrees to pay towards food and training. Out of the seventy-five per cent paid to the worker, he or she may receive in cash ten per cent for spending money, the balance of sixty-five per cent is banked with the Hongkong and Shanghai Banking Corporation and will be paid in full to the refugee when he or she finally leaves camp. The refugees each have their own savings desposit books and know at all times just how much money they have saved.... The work is spreading from camp to camp. The demoralization due to idleness is being fought and overcome. Wonderful as all this may sound, it is not half so wonderful as the still untouched height, depth, length and breadth of the possibilities of the situation. If one dared to think of the refugee as idle, how about putting the shoe on the other foot—dare we Christians be idle! Here was indeed a marvellous opportunity—a whole concentrated field ripe for harvest. "Go labour on, spend and be spent." Dream dreams, and have visions. Refugees working in small camps on embroidery, glovemaking, basket weaving, etc. is a small beginning, but it is a beginning. We can make the dream come true, we can and are realizing the vision. We are

daring to visualize a camp accommodating 15,000 refugees. Such a camp is being built for us by the Shanghai international Red Cross. The Federation of Christian Churches in Shanghai is sponsoring it, and the National Christian Council is helping finance it for the first six months. What a vision! **AN INDUSTRIAL VILLAGE IN THE HEART OF SHANGHAI UNDER CHRISTIAN INFLUENCES.** It fills one's heart with humble thankfulness that one has been called to work in such a vineyard as China during its days of sorrow, thankfulness that in the goodness of God one may be an instrument used to help turn some of that sorrow into an everlasting joy. Thousands of refugees in an Industrial Camp—really a village. What an opportunity for work. Dare any of us be idle. Inasmuch as ye have done it unto the least of these. Yes, babies in a kindergarten, while parents and elder sister work; children over five in school; girls and boys over 14 or 15 being taught to earn their living; industrial work of all kinds being done by adults, and a market for their finished work; evening classes, scholastic and religious, in the evenings. Such is the plan, such the aim. God grant that our seed may be planted on good soil and bring forth good fruit.

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In Remembrance

Doctor Regina M. Bigler was born in Ohio on March 29, 1860. She came to Canton, China, as a pioneer medical missionary of the United Brethren Mission in the year 1892, after a brief career as a doctor in America. For over forty years she carried on a strenuous program of service on the island of Honam, Canton, where her Society had opened work in 1889.

Doctor Bigler was a woman of remarkable strength of body and mind. During her prime, a member of a Mission other than her own remarked that she had "the strength of three ordinary men." Judging by the things she achieved in dispensary, in the homes of patients scattered over a wide area and accessible only by boat and sedan chair, in church, Bible class and Sunday school, those who were close enough for a long period of observation would not dispute the estimate. She seemed to be able to go without food for days at a time except such as she could get *incidentally* during busy days, and she knew how to relax and get her rest while riding in her chair. She can hardly be said to have had "office hours" and she never seemed to find it necessary either to withhold her service or to appear unduly hurried, no matter how busy!

In a unique way she gave herself completely to the people she came to serve. And for that service she apparently required nothing in return. This selflessness perhaps more than anything else kept Dr. Bigler working through her forty years with less than the best of equipment and "technical" efficiency. A life so rich in human interest and devotion to high ends one feels should have erected its own monument in the form of some sort of institution. But our Doctor asked for little; she thought only of giving. And she did it magnificently, albeit inconspicuously, hardly letting her left hand know what her right was doing.

Strenuous and diversified as was her ministry—for she was a convinced evangelist and teacher as well as a doctor—she herself would ask us to look for and discover the only monument she requires in the

lives of the boys and the girls she educated from elementary grades to college and university, some of whom are now college professors, doctors, or otherwise serving China, and one of whom at least bears a name that would be easily identified in Europe and America, as outstanding.

Retired from active service in 1933 on account of failing health, Dr. Bigler continued to reside in Canton with her adopted children until early July 1937, when acute illness required hospitalization. She passed away suddenly and peacefully at the Matilda Hospital, Hong Kong, on December 15th, after making provision that whatever resources might be derived from her estate should be devoted to the education of Chinese children and youth! As in life, so in death! C.W.S.

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Correspondence

2918 F. Regent Street,
Berkeley, California,
February 2nd, 1938.

To the Editor

The Chinese Recorder

Dear Sir:—Enclosed find \$3.00 for "The Chinese Recorder," to pay enclosed bill....

The death of Dr. Rawlinson has removed a brother missionary who has given us a fine monthly magazine for many years, and I have appreciated very much his faithful work, and also mourn his loss as a personal friend.

I am very much pleased to see your name as editor, and congratulate you upon the good work which you are doing. I shall try to secure other subscriptions also, for I think the Recorder should have a wider circulation and a more liberal support....

We are thankful that you have been able to continue. We pray that the Lord may greatly bless you....

It is very gratifying to read of the way in which our Chinese

brethren and sisters are co-operating in earnest self-sacrificing work for those who are suffering from the terrible warfare that has brought great suffering to our Chinese friends and fellow disciples of our Lord and Savior.

By the way it may interest you to know that I became an octogenarian, last Friday.

Mrs. Silsby is not very strong, but lives carefully and does not find it necessary to spend her days in bed. Her husband is able to walk vigorously but has given up driving a car, and is rather hard of hearing. We are enjoying our present location in one of seven bungalows purchased for missionary use. Well situated, lighted and supplied with gas and electricity. Have many friends. Helen and her family are in Scotia, Calif. Their church seems to be going forward with encouraging prospects.

Yours sincerely,

John A. Silsby.

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Our Book Table

"THE GOSPEL OF THE CROSS". Sermons by Karl Heim. Zondervan Publishing House, Grand Rapids, Michigan. Pp. 168. \$1.00.

Dr. Heim, Professor of Systematic Theology in the University of Tuebingen, is one of the most widely read theologians of our generation. I do not understand how he reconciles his avowed Nazi allegiance with

the exaltation of God and His will in these warmly evangelical messages. He is sure that we must get back of human ingenuity and strategy to the mind and the way of God if we are to be saved, and he is sure too that in our present situation we must choose between despair and faith. For without God the outlook is hopeless. With God, as God has been revealed in Christ, and as His overtures of love are still finding marvelous releases in lives of our own day, the outlook can be filled with hope.

The sermons are extraordinarily clear and simple. The translating (by the Reverend John Schmidt of Detroit, Michigan) has been so well done that there isn't a trace of awkwardness or obscurity. The theme throughout is well expressed in the translator's preface. "The strength of the Gospel of Christ lies in the Cross and in the Empty Tomb. In the former it faces honestly and boldly the tragedy of sin; in the latter it rises to the glory of victory. The preaching of Professor Karl Heim is Cross-centered. Unafraid he faces the fears, doubts, and questionings of our modern age. In answer he presents the Gospel of the Cross."

EAST AND WEST IN RELIGION. S. Radhakrishnan. George Allen and Unwin Ltd. London. Pp. 146. 4/6.

The author is one of the foremost contemporary writers on Indian philosophy, with a number of scholarly works to his credit. This book is made up of two lectures delivered in two places, two sermons at Oxford, and an address in India. The first chapter, *Comparative Religion*, is a good brief outline of the beginnings and development of this science. He stresses the "need for religion. The unity of the modern world demands a new cultural basis; and the real issue is whether it is to be guided by the economic and pragmatic mind, or by the spiritual." It is interesting to find this Indian philosopher taking the same position toward the "ideal of free sharing among religions which no longer stand in uncontaminated isolation," as he considers the position the *Laymen's Inquiry* takes, "as the only reasonable one for the future." The two sermons might be by a liberal Christian, with the exception of a few statements of Indian beliefs. The address contains some straight talk on Indian shortcomings as to the place of women. The book reflects the occasional character of its contents. E. H. Cressy.

INDIA TO-DAY AND TO-MORROW. Margarita Barns. George Allen and Unwin Ltd., London. Pp. 304. 7s. 6d.

India, To-day and To-morrow is the record of an English journalist working for an Indian news organization during the period preceding the beginning of Indian Constitutional Government. As notes on her experiences, written purely for her own satisfaction on her return journey to England at the close of her career in India, the book has the vitality and clarity of the story of a keen eyewitness of Indian history in the making. It has been brought down to date and gives a general picture of the problems confronting India and the British Government, during the difficult time of trying to introduce parliamentary rule. The author has given a very clear presentation, but has omitted facts either generally known or to be found in other books.

Mrs. Barns presents the work of the three Round Table Conferences showing their weaknesses and problems, and pictures the personnel of the Indian representatives, revealing how their individual brilliance and collective inefficiency handicapped them in the conferences. She sums

up the situation, "His own individual opinion is so sacred to an Indian, that if not accepted he will often 'walk out' of an assembly and decline to give any further co-operation."

The chapters on the meeting of the Indian National Congress after four years interim and the change in policy from boycotting the legislatures to contesting the forthcoming elections, and the analysis of its work and description of its leaders are well presented.

The book closes with several chapters dealing with various phases of Indian life, such as Indian Women, Youths, and Peasants, giving a clear picture of Indian social difficulties. Her analysis of the situation and probable readjustment of political values throws much illumination on these problems.

Mrs. Barns has produced a book which to a lay reader will give in very readable form the information he needs in understanding one of the great political problems of the world to-day. M. C.

FLOOD TIDE IN INDIA—W. J. Nobles. *The Corgate Press, London.*

The author pictures vividly the life of outcasts in the villages of India before and after conversion to Christianity. The first is a sordid picture. Though there is little chance for the outcast to escape from economic servitude, with a change of heart much can be done with one's surroundings. The acceptance of Christ brings just the power they lacked to escape from the bondage of evil into the liberty of sons of God. This helps us to understand the eagerness of the outcast to share his new happiness with others and helps to explain the Mass Movement in India. Margaret H. Brown.

WHO ARE YOU?—Paul E. Johnson. *The Abingdon Press. U.S.\$1.25.*

In the preface the author tells us that the book is an expedition to find ourselves. Not to seek the persons we were yesterday, but the persons we shall become to-morrow. Amid the collision of social forces the author sees people suffering from violent concussion. But, he believes, we are crippled less by oppression from without than by depression within, hence the need for such a study.

The book deals with practical issues that face young people as they go out into life. How to develop a Good Conscience. How Can We Know Right From Wrong? Where Love Leads to, What Do We Live For? and Seeing God, are some of the titles which illustrate how really practical the book is. Throughout this book the author points the way to a realization of the highest ideals of youth in such terms not only to understand the highest type of conduct but to live up to it. Margaret H. Brown.

THE CHINA YEAR BOOK, 1938. H. G. W. Woodhead, C. B. E. *The North-China Daily News and Herald, Ltd., Shanghai. Chinese \$18.00.*

(Agents: Simpkin Marshall Ltd., London and University of Chicago Press, Chicago, Ill., U.S.A.)

The China Year Book is always a mine of information covering the more important aspects of things Chinese or relating to China and its problems. Naturally the material varies from year to year according to the nature of the outstanding movements of each year.

The 1938 issue proves to be a mirror of a very important and critical period in the history of China. Sections that will be especially appre-

ciated at this time of political uncertainty treat of conditions in Mongolia and the Soviet-Outer Mongolian Protocol, Foreign Trade, Treaties, Sino-Japanese Hostilities, Army and Navy, the Kuomintang and the Government and Aviation.

The chapter on Hostilities provides for ready reference important Chinese and Japanese Documents, together with declarations and papers in connection with the League and the Brussels Conference. Events have moved so rapidly during these months that the Editor found it necessary to include a brief statement of "Occurrences During Printing."

Along with this information relating more especially to the present crisis we find much material on the more permanent aspects of Chinese life. The record of the developments in Communications and Trade, Finance and Banking, Education and Religion, Mining and Industries, Health and National Economy, is all the more pertinent in the light of the terrible destruction that is sweeping over this land. One wonders how much of all this constructive work will survive the ravages of war and wanton pillaging.

A fifty page Who's Who, giving brief biographies of leading Chinese is an attractive feature.

Attention should be called to the text of the final draft of "The Permanent Constitution" which was promulgated on May 5, 1936. This is followed by a section giving Government Personnel for both the National Government and the Provincial Governments. F. R. M.

CHINA'S FIRST MISSIONARIES, by Rev. T. Torrance. Thyonne Co., Ltd., 28-30, Whitefriars St., Fleet, London, E.C.4. 3/9 post free.

"In that happy hunting ground of naturalists and botanists which lies between China proper and Tibet, Mr. Torrance's widespread work as a missionary brought him into contact with a people whose architecture and physiognomy bore unmistakable signs of Semitic origins. Known to the Chinese as the Chiang race, these people were strikingly different in their mode of life, manner and religious ceremonies from the aboriginal non-Chinese tribes of that region.... A close study of their rites and customs has enabled Mr. Torrance to establish the identity of the Chiang people and to trace their history.... Mr. Torrance's conclusions are confirmed by the illustrations to the text, which show convincingly Jewish types." The Times Literary Supplement.

CHIANG KAI-SHEK, *Soldier and Statesman*, by Hollington K. Tong. Vols. I & II, 1937. The China Publishing Company, Shanghai. Chinese \$18.00 per set.

It has been remarked that history may be written in terms of biography. It is true that apart from the acts of men and women there can be no human history. The Chinese have the expression, "The heroes make the times and the times make possible the heroes." The history of the Republic of China in the main could be written around the lives of a very few personalities. To be sure, a multiplicity of influences, arising from many different sources and prompted by many varied ideals, come into the present picture, but in this case as in many others certain central figures stand out as the embodiments of the ideals and trends of the times.

The earliest phase of the development of Nationalist China is naturally associated with the life and struggles of Dr. Sun Yat-sen. Just as truly the second period in which we still find ourselves is

inseparably associated with Generalissimo Chiang Kai-shek. So if one wishes to see the struggle of Modern China from behind the curtains, he will need to read this very complete and inspiring biography. In fact, we would agree with *The New China* when it says that "Truly, Mr. Hollington K. Tong has presented us with a wonderfully absorbing story of a marvelous man and for this biography he deserves the thanks of the reading public and the highest praise of historians."

The reader is carried along through the earlier struggles of the Revolution, and the many problems and factional divisions which emerged, on to the final sweep of the Revolutionary Army in its triumphal marches to the North. The scene changes so often and so suddenly at times that the story grips the reader with intense interest. Some one after discussing the problem of the universe remarked that "It was not easy to be God!" The reading of this story leads one to remark that "It is not easy to be a generalissimo." Neither is it easy to be a revolutionary leader. The general verdict has been that we have here a leader of iron determination and sterling qualities. But there has also been an unusual element of humility. This is one of the marks of a real leader.

Chapters XXVI, XXVII and XXVIII give us the author's rather full characterization and evaluation of the Generalissimo's personality.

We will not be able in this brief review to go into the larger questions of governmental policy and national ideals. Nor can we discuss the New Life Movement which is portrayed so clearly here.

The period of struggle is by no means over. Perhaps the most difficult part of the task is still ahead. On one side is the problem of China and Communism. On the other is that of a foreign military invasion. History in terms of biography is still in the making. It will require a third volume to complete the story of this period and of the life and work of this "Soldier and Statesman."

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The Present Situation

PINGKIANG CIRCUIT HUNAN DISTRICT ANNUAL REPORT YEAR ENDING DECEMBER 1937

At the end of 1937 the Pingkiang Circuit records an increase of over one hundred per cent in membership over the figures of 1934. This is the salient and key fact which governs the year's report. The increase in membership is almost completely in the farm villages surrounding the little market towns in which we have our rural churches; the new members are mostly young farmers in their late teens or early twenties and are therefore the basis of the Church of tomorrow. The number of catchumens, at the same time, is the highest it has ever been and in the few days since the closing of the figures twenty more decision forms have come in from young men in two villages operated from a church, Meishien, which was closed as a failure in 1923 and not opened again until two years ago.

There is a marked similarity in the people who are coming in and in the nature of their coming which is full of meaning for those who have to plan the work in such areas. The large majority of the incomers have come from the places where the Circuit is operating Adult Night Schools and the first impulse to a new type of life has come to the folk through these schools, their first acquaintance with Christian Doctrine and the Personality of Jesus through the teaching and conversation of

the volunteer teachers of these schools. As one prospective catechumen said on his first examination on signing up for Christian training, "I don't know anything about Christian Doctrine yet, but we here are agreed that the things the Christians do and that the Church sponsors are so obviously good that any man of good will and conscious citizenship simply has to enquire further about why you do them." It is such contacts as these which ultimately blossom into saving works and produce working Christian comrades. The one place in the Circuit which shows no real increase is the one place where we have not succeeded in getting the old Christians to produce any working demonstration of their faith in a concrete social project.

The conditions of work through the year have fallen into two distinct periods.

During the first half of the year and on into July we were subject to one of the worst attacks of Communist destruction which we have had, in that it covered areas of the Circuit in which we had been free. During this period three of our churches were wrecked and four of the medicine chests in the rural clinics were stolen by marauding bands. Three of our preachers had heavy personal losses and one man was looted three times in three months. But it should be noted that as most of the work is done not in these churches but in outlying and often inaccessible hamlets four or five miles away from the church, the Night Schools and Prayer centres in these hamlets went on with their work and at least in the West country the preachers were able to retire from their wrecked chapels only to continue to live in one or other of their outstations. In one case however, that of a woman newly appointed to the Circuit and looted of all her belongings the first day in the Circuit, her nerve broke and she has retired from the work.

With the coming of the Japanese assault on China in August however, the scene changed and the Communist forces made up their quarrel with the Government and came out in alliance against Japan. This change over has had fundamental results in our work.

On the one hand it released our existing places from the endemic risk of sudden assault and on the other it opened up one large tract of the Hsien which had been closed for many years and in which we years ago had large work. Since then we have been able to send men through this area and assess the Christian position there. The results are surprising enough. We found some dozen old Christians of the old churches and also some thirty young people who are Christian in intention—the descendants of the old Christians who are immediately offering for training and baptism. We are now stuck for a worker to enter into this region to gather the harvest of years.

A third result was the return to these ex-red areas of many folk who have been refugeeing for years in the Hsien city and other towns and who will strengthen the work in these rural areas not only by their presence but by the added experience they have gained in their exile.

The work has been prosecuted along the sixfold programme inaugurated in 1934, Evangelism, Health, Education, Recreation, Peoples' Livelihood and Homes Reform. Each section receiving attention.

In the section of Evangelism the three new churches raised in the Circuit during the end of last year have all been consecrated and put into service, the Church in the North Country seems at the moment to be doing the most fruitful work.

The Circuit Local Preachers' Training school this year was held in co-operation with the Liuyang and Changsha Circuits at Liuyang

During the year three new brethren have been admitted to Full Plan as Local Preachers and one lady has also been admitted to Full Plan. There continues to be a steady stream of young people as Local Preachers on trial. The women's Retreat this year was held for the first time at a country station, in the West country, and has resulted in a new spirit among the women of that area. In the Hsien city there have been four One Day Schools—a new method tried out this time for the first time—each of the Days was of six hours lessons with a meal at midday. The Religious classes in the Day School have been conducted better than in previous years. The students in four sections according to age meeting regularly each week and a select class of those preparing for baptism meeting for training in the second Catechism. At Christmas nine of the sixth form and fifth form children were baptized as junior members. Recently there has been a small party of elder girls attending worship in the Circuit Chapel from the local big Government Girls School. The Circuit Chapel has branched out into the nearby villages where we have helped the Government to organize Co-operative Societies during the past three years and we have now two Prayer stations in such villages. In the West country two new villages have recently opened to us and meetings there have been very fully attended. These contacts were made through Night School work. Two villages in the North country have also opened in the same way.

With the re-occupation of the whole of the Hsien compound, which has been expropriated for many years, it has been possible to reopen a Church in the old Mission Hospital Compound—now the Hsien Health Centre—and this Church has been given the name "Church of Universal Love" to preserve the memory of the Mission Hospital which is now merged in the Health Centre. Every effort has been made to make this church particularly beautiful and morning and evening prayers for the staffs of the School, Health Station and Circuit Headquarters are now held in that building. An evening service is also held there each Sunday. This Church will play a growing part in the religious life of the compound and surrounding area and carry on the daily labour of intercession for the work of the whole circuit and for the Chinese Republic which we consider to be one of our essential tasks. In this way our country brethren and all in any way connected with the whole Circuit's work know that unfailing prayer is made at the centre of the work for all every day.

In addition to the class meetings held in the Circuit chapel, a new "Methodist Fellowship" for the folk on the staffs of the School and Health Centre has been opened this winter in the Circuit Headquarters. This fellowship is run on the pattern of the Wesley Guild and the Hsien Magistrate and the local Chinese Roman Catholic Priest have been among the invited speakers.

In all preaching and worship the consciousness of the war situation is growing. All evangelism must start from it and all worship must take account of it. An atmosphere is slowly being created reminiscent of the services of war intercession held throughout the Great War in England.

Health. In the Spring a Health Course was operated for the Health Assistants who had been trained in the previous year and this course enabled the men to take the Government Health Diploma of the 3rd grade. The Clinics may now be said to have consolidated their position on the stations where they are placed. The volunteer Assistants in them between the Quarterly Meeting in February and that in December saw a total of nearly one thousand patients. Knowledge of the local disease

situations is also growing out of the work and well-defined special disease areas are becoming apparent. The clinics seem to be able to support themselves and the turn over on the year is in the neighbourhood of one hundred dollars.

Education. During the summer three Daily Vacation Bible Schools were held for poor children. In the town one was run by the Young People's Brigade and mustered 190 children and fifteen teachers. The other two were in country villages and had forty and thirty children respectively. This is the first time we have tried this programme in villages and the results were, if anything, better than in town as the supply of non-school children is higher. The teachers ranged from a University student (govt. and non-Christian) to farmer-christians.

The Day School has continued to play its part in town life. There has been a registration of one hundred and seventy boys and girls. A Scout troop has been organized in the School. During the year three of our children have taken Hsien prizes for elocution. The Night Schools have had a year of increasing usefulness. The number operated through the year has been twelve and the enrollment of students has gone up to over two hundred. For the second year there has been a joint examination of all scholars. There is no fall off in the offers of volunteer service in these schools and the number of requests to open schools is more than we can cope with. The number of graduates from these schools is now sufficient to make it possible for the Circuit to organize Alumni Associations for village improvement through the schools, this work is just being commenced at the time of this report.

Recreation. Since the beginning of the Sino-Japanese War the supply of newspapers and magazines to our Reading rooms has been seriously curtailed, much to the distress of the local people. In play-acting however we have seen some progress. The Circuit Chapel Youth and Christian Citizenship Brigade Team of Players has been in great demand and in the latter part of the year has been operating in co-operation with the Hsien Government in playing at the Hsien Magistrates People's Training Campaign Meetings, playing patriotic plays for the instruction of the masses. A day's plays were also performed on Anti-Opium Day and another day's plays on the Co-operative International Commemoration Day when delegates from all the nearby Co-operative Societies also joined in and gave entertainments under the leadership of our team. This is likely to become an annual Hsien function.

People's livelihood. Help in the Co-operative movement has been given throughout the year by the preachers in the villages. Twelve Government Societies have been directly organized by preachers in the year and two Church Societies have been formed in places to which the Government could not go (villages too remote for their system). In one of these villages the Society has been instrumental in reviving the manufacture of Pingkiang Cloth, a derelict industry. In another where pig cholera had stamped out the whole pig population the Society supplied the capital for reviving this subsidiary industry.

Owing to the war it has not been possible to get improved seed in any quantity this year, though some is planted in the Headquarters Compound.

The work in the Homes has rather lagged behind this year and owing to the cutting off of Shanghai the Home Week material did not arrive until too late for use this year.

Through many difficulties and also in many opportunities we press on with all branches of the work. While some of the non-Christian agencies are in these war-days compelled to close down, and others feel

so depressed that they have lost their former reforming zeal, we try to carry on as well as before and to improve, convinced that our work is of God. Douglas W. Thompson, Circuit Superintendent.

THE ANKING LOG*

The First Bombing

August:—The first bombing planes arrive without warning at 5.30 a.m. on August 24th and bomb the air-port. Although the air-port is two miles and more away, the windows and doors of our houses are shaken with violence. Never before have the citizens known anything like this, and the result is an immediate exodus of women and children into the country. For the rest of the month, and on into September, the city is dead. Shops are only partly opened, as at New Year time. The country folk with their baskets of vegetables, eggs and other country products are absent from our streets. Food is difficult to obtain.

Quickly the Rev. Robin T. S. Chen calls together the workers of our Church, and the Special Times Emergency Committee is organized to assist our Christians to meet the situation.

Alarms and Refugees

September:—The bombing planes do not stop at Anking again, although the daily *ching pao's* (pronounce "jing bough's") make existence hectic. This month they are busy visiting Nanchang, Hankow and other points. Being threatened daily with murder from the skies is finally decided to be preferable to remaining in the country and enduring the mosquitoes, who do more than threaten. Back come many of the refugees, some ill with malaria. The stores begin to do business again, and once again the cries of the vegetable men and the old egg woman are heard in the streets.

Our streets begin to be filled with refugees from down-river. Shanghai and Soochow styles open the eyes of stay-at-home folk. It is like Old Home Week as the sons and daughters of Anking return, bringing with them *their* sons and daughters. Prosperous business men from the coastal provinces bring or send their families back to Anking as refugees. College professors and librarians—among them are the Otis Ton's and the C. Y. Sen's (Ruth Soong Sen)—from the ill-fated universities of Tientsin and Shanghai pause for brief visits on their way to joining their universities which are moving to Szechuan, Kweichow and Yunnan in the far west. They have odysseys to relate to interested audiences.

Meantime, with little thought that Anking folk would be, in two brief months, fleeing their city, the City Fathers are much concerned with the preparation of dug-outs. Huge dug-outs are hastily prepared for the general populace. (In a few weeks they are filled with water!) Every School and Hospital must have them. (We wonder why the Hospital must have them! Imagine moving scores of ill folk into dug-outs once or twice or, occasionally, three times a day—every time the warning goes! And if patients must lie in bed, nurses have to stand beside them. In the end, they are used for the Hospital servants and their families.) Great piles of earth appear outside the doors of the well-to-do, indicating a private dug-out within. A few days later this is seen packed into bags, and so the sand-bags are ready.

*Reprinted by permission from *Anking Newsletter*, A.C.M., Nov.-Dec., 1937.

Meantime, the Special Times Emergency Committee gets well under way, and despite all interruptions, classes are being trained in First Aid; stretchers, bandages and other needful things for ministering to bomb victims are being made; a *Book of Prayers for Special Times* is being prepared for use in Christian homes. The Mission workers—clergy, teachers, doctors, nurses, *et al*—meet and agree to contribute half, three-fourths or a whole month's salary, depending upon the amount of the salary, to their country's need.

Air Raids and Wounded Soldiers

October:—The bombing planes raid our air-port again on October 3rd and October 6th. Very little damage is done, and we smile as we listen that night or the next to Tokyo's broadcast of their "successful bombing" of Anking! All the small boys in the city vie with each other in getting a bit of the exploded bomb. (That small damage will be done, however, can never be known, and for many people the terror, especially for their children, is pathetic.)

Besides bombs, the enemy drops the information that the Republic inaugurated on October 10th, 1911, will see its finish by the middle of October 1937. Once again there is an exodus into the country, but a rainy season sets in, and the promised visits are not made. Plagued by mosquitoes, they return—just in time for the bombings of October 22nd and 23rd. The bombs dropped in these raids are also out at the air-port, but on the 22nd, the planes fly first five times over the city. The pulses of the least fearful go a little quicker!

Wounded soldiers begin to arrive from the Shanghai front. Five thousand are to be assigned to Anking, and base hospitals are prepared. Both Dr. John K. S. Sung, Superintendent of St. James, and Dr. H. B. Taylor are asked to be Surgical Advisers to these hospitals. The most serious cases are to be brought to St. James. Miss Bowne gives the following description of the arrival of the first contingent:

"October 8th:—Raining. Word has come from the Hospital First Aid Unit assisting with the dressings of the thousand newly-arrived wounded soldiers from Shanghai that thirty or more of the more serious cases will be sent to our Hospital as soon as possible.... Woman patients are moved into one ward; civilian men patients are moved into the former women's ward. Suddenly, in the midst of it all, the Alarm sounds. All work stops until the release is given. The kitchen is notified to prepare thirty extra meals. and the man in charge of the hot water stove, thirty extra baths. Everything is in readiness.

Stretchers arrive, carried by soldiers. Grim, unsmiling faces are contorted with pain as the men are lifted from stretcher to bed. It is a slow process, for many have more than one wound and the lifting must be done very carefully. Dirty blankets and a few pieces of extra clothing are pushed under the bed. Empty stretchers are replaced by those with their miserable burdens. One by one the beds are filled; stretchers have gone; the wet straw, part of the former beds of the wounded, is swept up; a responsible person is listing and caring for 'valuables' and clothing; bloodstained clothing is put aside to be washed. Baths and fresh clothing relax the drawn faces and our newest patients are ready for their steaming hot supper....

Faces are no longer grim and unsmiling. They are faces belonging to young farmer boys or those of the artisan class. They are hundreds of miles from home. Some of them cannot speak the Mandarin dialect, but all of them are grateful for the small bit the Hospital is doing for them."

More wounded soldiers arrive later, and the Hospital staff has more than it can handle. Assistance is especially needed at meal times, as many of the men are too badly wounded to feed themselves. Grace Church is near by and a group from Grace, including some of the Young People, volunteer. Miss Myers and Miss Gregg also volunteer, and get intense satisfaction out of bringing over soups and other things prepared in their own kitchens to tempt the appetites of men too ill to eat. A cup of hot chocolate got into a man suffering from shock after his leg has been removed revives him to the point of being able to eat his soft rice after all.

The Cathedral folk are too far away to help with hospital routine, but they spend hours making padded vests and other garments for the soldiers. And both the Cathedral folk and Grace, as well as various city organizations, make Red Letter Days for our soldiers when they come bringing special delicacies, such as steaming duck soup and noodles, or some other delicious Chinese dish. There are no disappointed faces after one of these occasions. They have taken the pains to come over several days before to inquire into diets and preferences! Each patient is given a choice of three things. Nor is there disappointment as to the quantity, for bowls are re-filled! And while the inner man is being satisfied, the Kindergarten or some of the School children are singing and dancing for them. And as though this were not enough, before leaving each man has a gift laid on his bed—a pair of socks, a warm vest, or towel and soap, etc. One group of "The Club Ladies" (Miss Colson's phrase), brought each man a dollar wrapped in red paper. "The Club Ladies" are various civic and philanthropic organizations, or, the wives of the members of certain Trade Guilds. Indeed, it is more blessed to give than to receive, to serve than to be served. It seems a perpetual Christmas when we are enabled to "do it unto one of the least of these." His brethren. And the cheerfulness and gratitude of these broken bits of humanity, when bitterness and hopelessness might be forgiven them, is deeply moving.

Funny incidents happen, too. On October 23rd, the bombing comes just as we had finished feeding the men their noon meal. A little pupil nurse is obviously terrified as the windows shake with each explosion. She comes up close beside me, and I pat her on the shoulder. Jolly Soldier Number Two, both feet wounded by shrapnel, notices, and thinks to play the part of a man and encourage the ladies! "Ah" he says, "this is very hard on the ladies. But there is really nothing to be afraid of. We soldiers are used to this sort of thing, and we aren't afraid, but the ladies—it's hard on them!" A less chivalrous but more truthful soul raised himself up in bed and shouted across: "We are *all* scared, and you know it, so stop lying!" The fat was in the fire! "A soldier has no business to say he is scared even if he is, thereby making it that much harder on these ladies!" He was quite right, and an assurance that someone appreciated his efforts and agreed with him calms him down, and by this time, the raid is over and we go our ways.

A Peaceful Interlude

October 24th—November 15th:—Halcyon days return to Anking. No air raids or threats of air raids disturb our days. We work with joy, not knowing how long this peaceful interlude can last. Nightly we sit by the radio listening to tales of horror from Shanghai and its environs. A hundred and fifty planes dealing death and devastation to all that populous area; fires in Chapei that probably equal the burning of Rome. We like the "Evening Post" reporter because he cannot keep the emotion out of his voice as he reports the day's news. It is not stage emotion,

but genuine human sympathy for the human suffering that he has witnessed. We listen too to tales of heroism and self-sacrifice. There is the "Lone Battalion," keeping the Chinese Nationalist flag a-float amid the sea of Japanese flags in Chapei, just across the creek from the International Settlement, until the Generalissimo himself orders their withdrawal, fearful of danger to the International Settlement in the determined efforts to dislodge them.

The exodus from Anking has begun, but as yet we hardly realize it.

The City Empties Itself

November 15th—December 15th:—A new stage sets in when the treachery of the Manchurian troops in Soochow permits the enemy to break through. It is a tragic time. The Nanking Government removes to Chungking in the far west, preparatory to continuing the War of Resistance, leaving only the military departments in Nanking. Quickly now the invading army sweeps towards Nanking, one arm coming up the railway directly from Shanghai, the other coming along the Hangchow-Wuhu railway. From Wuhu, they will close in on Nanking. China's new railways and bus roads of which we have been so proud serve her ill now, enabling the enemy to move her mechanized units with ease. Bridges recently built at such cost are now destroyed by retreating Chinese troops to impede the enemy. There is also the desperate "charred ground" policy of the Government which orders that retreating soldiers shall burn that which has not already been destroyed by the bombs and shells of the enemy, so as to leave them nothing but "charred ground." Hundreds of cities and towns along the coast have experienced this fate, and it now threatens our cities.

Out of every city gate there is a constant stream of merchandise and household goods. And people. Householders remove all that they can, and merchants remove their stocks. Out into all the surrounding villages or towns or into some remote country hamlet, the people go. Of our own group, the Rev. Arthur Wu sends his family with three other families to a lonely spot in the mountains near Chien Shan. A group of Grace Church people have been sent by the Rev. Daniel Liu to his old home near Wangkiang. The Hudson Chang's join this group. The Robin Chen's cannot return to their ancestral home in Chekiang. A group of Cathedral folk plan to go out near Tungchen, and Mrs. Chen and the children join these. Dr. John Sung and the Rev. Graham Kwei, after days of fruitless effort, get their families aboard a steamer bound for Hankow, from whence they will continue on to their ancestral homes. (Dr. Sung and Mr. Kwei left by a postal truck bound for Hankow more than two weeks later, on December 14th.) Drs. Grace Chen and Wang leave together by steamer for Hankow, after which they have no plans.

Schools, of course, dwindle to nothing. Principals are checking furniture as they do for the winter or summer vacation. Sadly we pack all the Church and Sunday School properties in boxes, nail them up and try to hide away. This will be no protection against bombs or fires, but it will, we hope, prevent looting.

On December 10th, the Bank sends us a friendly word that they are leaving, and suggests that we get out our money. The Post Office and Government offices are packed and ready, but have orders, it is reported, that they are not to leave until they hear the guns. Trucks and buses will take them away. Dr. John Sung has laid in a supply of gasoline in case any Hospital folk need to make a quick exit, and can get a car or bus, but no gasoline.

On December 12th, there are seven in the Grace congregation, which includes five of the Mission staff, and twelve in the Cathedral congregation, which includes four of the staff. There are three young women—Lydia Tang, who leaves that afternoon, and two young women who work in the Post Office.

On the morning of December 13th, Dr. Taylor is sent for to talk over the telephone with Mr. Hall Paxton, survivor of the "Panay", who tells him of their pitiful plight at Ho Hsien, and he gets word through to Ambassador Johnson in Hankow, who dispatches aid.

Wuhu, we learn, is taken, and the enemy has crossed the river, and is proceeding up the new railway from Wuhu to Hofei (Luchowfu), from whence they will come down by the bus road to Anking. If they continue at the rate of advance from the coast to Wuhu, they will reach Anking by Christmas time.

There are two bombings during this period. When the alarm sounds now, it is always the frantic second signal. Wires are cut between Anking and Wuhu, and the warning now comes from Tatung, which is close by. The sixth bombing of the air port is on December 7th. Chinese planes that were undergoing repairs take off in time, but three mechanics had not reached cover. One is killed instantly, and two are wounded, one of these dying a few hours later in St. James Hospital. The seventh bombing is on the afternoon of December 14th as the China Inland Mission party are waiting to leave on the troopship alongside.

Were it not for the soldiers, Anking is now almost as deserted as Pompeii. Certainly, ninety thousand of the usual population of one hundred thousand have left. Usually, the man of the family is remaining, doggedly guarding his property until the bitter moment comes. Then, he, too, will go to his family.

December 15th—31st:—A little handful of Christians still remain in Anking: a few men, guarding their property, and some of the poorer folk, counting on the Hospital Compound as a refuge, a few servants and the four blessed foreigners at the Hospital: Dr. Taylor, Emeline Bowne, Blanche Myers and Isabel Colson. They will not leave until every patient leaves them, and there are still three. No one knows at such a time what he will be doing a few hours hence, or where he will be. In Jeremiah's words, "It is not in man that walketh to direct his steps."

Then, just as everyone thinks the crisis is at hand, there is a lull. The forces sent across the river from Wuhu to go towards Hofei, are not sufficiently strong to get beyond Ho Hsien, and no reinforcements can be sent them. There is need, apparently, for "consolidation," and the enemy is unable for the present to proceed further. Only the occasional visits of planes assure Anking that it is not entirely forgotten. Writing to Miss Clark on December 23rd, Miss Myers says:

"On the 20th, we again had a bombing. Twelve planes flew over, and they went so far we could not hear or see them. Then one lone plane turned back, flew over the compound and dropped a bomb at the outer city West Gate, wounding four men. Three of them were brought to the Hospital, where two died that afternoon and the other, a day or two later. Why that one plane turned back we can't imagine—but three men are dead because it did."

And again on the 27th: (After an unsatisfactory telephone conversation.)

"That was a most unsatisfactory talk with you this morning. I'm sure the three minutes wasn't up. I asked for another three minutes, and they tried and tried to get you, but before they succeeded, the air

raid alarm came. As I couldn't get a call through while the alarm was in force, I said I would not wait. The policeman outside our gate waved some children and me into the compound from the corner store and the bombs began dropping just as I got to the main building of the Hospital."

The Hospital folk visit their expatriates, the wounded soldiers in the base Hospital, and, as the respite has brought back some of the nurses from the country, among them, Miss Wu, the Superintendent, and Miss Yang, several are brought back into the Hospital. Another extract from Miss Myers' letter of the 23rd says: "The soldier we brought back yesterday has just called me upstairs. He wants us to send for another one over there, and take care of him. This one was always hard to manage when he was here before, and now that he wants to help some other soldier, we think more of him...."

"Our Buddhist patient left this morning. He has been here fifteen days and is quite impressed with the Hospital. He has been coming to evening prayers recently and asked for a Bible. We gave him one, as well as a Prayer Book, and he has already read much."

Joy greets the return of the Rev. Arthur Wu and his nephew on December 23rd, and of the Rev. Robin Chen on Christmas Eve. Since morning, Mr. Chen has ridden fifty miles on his bicycle from Tungehen. Their presence means much to their foreign colleagues and the few Christians. Now, there can be the usual Christmas Eve Carol Service in the Hospital Chapel, and the Early Celebration on Christmas morning. The first celebration is taken by Mr. Wu, and there is also another at 10.30, and "a wonderful sermon", Dr. Taylor writes, by Mr. Chen. The small aisle is filled with chairs, and the Hospital Chapel becomes the rallying point for any Christians, other than Roman Catholic, in the city. In addition to the Christians, there are some of the servants and between 15-20 refugees, some eighty in all. Miss Myers writes that the group "looked as if they had been dragged in from the highways and byways. It was a nice dinner....in the dining-room of the Nurses' Home. Miss Monteiro had sent a little money for Christmas and we thought she would like to have it used in that way."

Continuing, Miss Myers says: "Mr. Chen led Evensong in the afternoon, and we listened to the radio until 10.30. Not a present of any kind was exchanged, and no cards. It was a really spiritual Christmas and we were so grateful that there was not even an air raid alarm."

Dr. Taylor is kept busy these days with patients and out-calls. Serious cases are brought in from far and near. One is a student from Wuhu Academy, shot in the loin, who is cared for, and begins to make a good recovery. So ends 1937.

NANKING THEOLOGICAL SEMINARY BULLETINS

No. 1.

February 5, 1938.

The following is a translation of a Chinese report recently circulated among faculty and board members, alumni students and friends of Nanking Theological Seminary. This report gives some up-to-date news regarding the location and movements of the Seminary people.

After the suspension of class work, decided upon at a faculty meeting held on November 22nd of last year, the staff members and students evacuated from Nanking in small groups at one time or another. Based on information received from various sources, we now send the following

report with the hope that you will give us any corrections or supplementary news.

(1) *Ho Hsien Group.* A large group of staff members and their families left for Ho Hsien in Anhwei Province on the 24th of November. This group included President Handel Lee and his family, Mr. Chow Ming-yi and his family, Mr. Newton Chiang and his family, Mr. Wang Wen-tien and his family, the family of Mr. Chen Chin-hsien, the family of Mr. Peter Shih, Mr. Andrew Ho and his fiancée. Before Ho Hsien was captured, we are informed, the group had left for some small place in the interior of the province, but exact details are not yet known. (This bit of information is based on three sources: (a) a letter written by Andrew Ho to Dr. P. F. Price; (b) a report of Wang Wen-tien's brother who is now in Shanghai working in the Shanghai Bank; (c) a letter written by Tsou Ping-yi who in turn received a letter from Yu Mo-ren who actually saw Dr. Handel Lee and his group at Ho Hsien about the middle of December).

(2) *Chao Hsien Group.* A small group of families left for Chao Hsien in Anhwei Province soon after the first group had gone. This group included Dean Li Tien-lu and his family, Rev. Chu Pao-hwei and his family, Mr. Cheng Peh-chun and his family. Dr. Li Tien-lu's address is reported to be No. 7 North Gate, Chao Hsien, Anhwei. We learned this from Dr. Li Tien-lu's eldest daughter who is now in Shanghai, and she learned this from his second daughter who is now in Peiping, and his second daughter heard directly from her father sometime in December. Again, his third daughter was for a time at Hankow, but has now gone to Chungking in Szechwan Province. We have as yet no reply to letters written to Dr. Li Tien-lu by his eldest daughter from Shanghai. So we are not sure whether his Chao Hsien address still holds good.

(3) *Hunan Group.* Another small group of families have been to different parts of Hunan Province and have now centered at Hengyang. This group includes Rev. Tsou Ping-yi and his family, Mr. Yu Mo-ren and his family, Mr. Chu Ching-chu and his family. All the three families may be addressed through Miss Lucinda Gernhardt, Presbyterian Mission, Hengyang, Hunan. Soon after he arrived in Changsha, Mr. Yu Mo-ren returned to Wuhu to get his baggage. When he arrived in Wuhu his baggage was all gone, having been bombed to pieces. Meanwhile fighting was getting serious at Wuhu and he had to escape by a small steamer, and after several days of threatening by gunfire he finally landed at Wukiang. After walking on foot for 500 li he arrived at Ho Hsien and saw Dr. Handel Lee and his group. Then he went on to Chao Hsien and saw Dr. Li Tien-lu and his group. Then he went back to Hankow by way of Honan. Now he has left his family at Changteh, Hunan, and he himself is with Tsou Ping-yi at Hengyang.

(4) *Nanking Group.* Our beloved brother Hubert L. Sone has remained in Nanking all the time, doing a most heroic piece of work under extremely difficult circumstances. He is now busy with relief work for thousands of refugees. His family is still at Mokanshan where they went last summer. Mr. Tao Chung-liang is also in Nanking helping in refugee work. In this connection, one of our girl students, Miss Wang Jui-chin, is also in Nanking with Miss Vautrin at Ginling College.

(5) *Shanghai Group.* The group in Shanghai includes Dr. and Mrs. P. F. Price, 382 Avenue Joffre; Dr. and Mrs. Edward James, 1964 Avenue Joffre; Dr. and Mrs. Main, 1331 Rue Lafayette; Mr. and Mrs. Andrew C. Y. Cheng, 12/698 Rue Bourgeat; Miss Lillian Hwang, Moore Memorial Church; and Mrs. Elizabeth O'Hanlon, 1331 Rue Lafayette. A temporary

office is set up at Missions Building as a clearing house for Seminary news.

(6) *Overseas Group.* Dr. and Mrs. Ralph Felton are still in Korea.* Dr. Felton is planning to come out to China in the spring to continue his rural work. Miss Margaret Rouse whose present address is Philipps House, Hongkong, may also come to Shanghai very soon to assist in secretarial and treasurer's work. Those who are still on furlough in America are Dr. and Mrs. Stanley Smith, Dr. and Mrs. C. H. Plopper, Prof. and Mrs. Frank Price, Mr. T. H. Chen, and Mr. Peter Shih. Letters may be addressed through Nanking Theological Seminary, 156 Fifth Avenue, New York, N.Y., U.S.A., or to Rev. Frank W. Price, Mission Court, Richmond, Va.

(7) *Students Group.* During the first semester last year about thirty students returned to the Seminary for study. When class work was suspended, most of them returned home. A few have gone to other places for church work. So far as known to us, we may report the following. Chang Keh-hsiang and Sun Yen-li are working in a church at Tao Yuen, Hunan. Miss Wang Shu-teh and other Fukien students are back at their own church work. Mr. Tu Jen-lin is working at the Moore Memorial Church in Shanghai. Mr. Fan Ai-chih is serving in a church at Ningpo. Mr. Timothy Yang who has been in Hweiyuan, Anhwei, is now on his way to Kueilin, Kwangsi, to continue his rural work. Miss Wang Jui-chih whose name has been already mentioned is helping in the refugee work at Nanking. Li Teh-pei is in Changsha, Wang Kao-tung in Hankow. Other students whose movements are not known to us are requested to send in their names, addresses, recent experiences and immediate plans. Communications may be addressed to Andrew C. Y. Cheng, Room 414 Missions Building, 169 Yuen Ming Yuen Road, Shanghai.

(8) *B.T.T.S. Group.* Miss Joy Smith, 7 Avenue Petain, Shanghai. Mrs. P. F. Price, 382 Avenue Joffre. Miss Margaret Winslett, 32 Tsining Road, Tsingtao (Lutheran Bible School). Miss Florence Nickels, c/o Shanghai American School, 10 Avenue Petain, Shanghai. Mrs. Chow, matron, Nanking. Mr. T. T. Tsien, Presbyterian Church, Sutsien, Kiangsu. Miss Marcia Wang, Foochow, Fukien. Miss Caroline Chen, Amoy, Fukien.

Of the eight groups mentioned above we are particularly anxious about the first two groups, namely, the Ho Hsien group and Chao Hsien group. Letters have been already sent to President Handel Lee and Dean Li Tien-lu, asking them to come to Shanghai to direct the work of the Seminary and make emergency plans. In the absence of Prof. Hubert Sone, Mr. Fuller of the Methodist Mission Board in Shanghai, has been asked to serve as our Acting Treasurer. A joint faculty and board meeting was recently held at the Moore Memorial Church to discuss a few financial matters. Plans are under way to resume class work in Shanghai for the second semester. Former students of the Seminary and B.T.T.S. whose homes are already in Shanghai or who can come to Shanghai and provide their own room and board, may register for the second semester before the 15th of February.

In these times of emergency let us pray for each other that God may open the way for the future of the Seminary.

Yours faithfully,

(Signed) Andrew C. Y. Cheng.

*Dr. Felton and Miss Rouse have recently returned to Shanghai. Others mentioned here also may have moved since this was written. (Editor.)

P.S.—(1) Extracts of a letter dated January 14, 1938 from Pastor Pan Chi-chen to Miss Ellen Drummond.

Dear Miss Drummond:

On account of the fall of Nanking I have brought my family down to Chao Hsien with Pastor Li Shan-yuan. We have rented a house of three rooms for a preaching chapel. Please remember us in your prayers.

Rev. Chu Pao-huei, Rev. Pao-Chung, Mr. Feng Jui, Rev. Chu Ching I, Dr. Handel Lee, Dr. Li Tien-lu, Elder Tang of Han Hsi-men, two church members of Shuang Tang Chieh, namely Mr. Shen and Miss Shen Tsui-yung, and some church members of Tzu Hu are all here at Chao Hsien and Han Shan Hsien.

We cannot do much preaching because of bandits. Miss Yang is at Ho Hsien, but we do not know whether Miss Chang and Miss Hwang have evacuated from Nanking or not.

I will write you again.

Yours sincerely,

(Signed) Pan Chi-chen.

P.S.—(2) A letter of January 13 has just been received from Rev. Tseo Ping-I, written at Presbyterian Mission, South gate, Hengyang, Hunan, confirming some of the news above, and adding some particulars which Dr. Andrew Cheng will include in the next news letter. He says they are all busily engaged in Christian work and adds:

In spite of troubles, difficulties, suffering, and even despairs, we have learned a great many spiritual lessons, such as, mutual help, sympathy, courage, loyalty, and above all the loving care of the Almighty. In view of the fact that many Christian refugees coming from different provinces, worship in one church, we realize a deep sense of Christian fellowship in the Kingdom of God.

No. 2.

February 21, 1938.

Faculty and Board Meeting

A joint faculty and board meeting of the Seminary was recently held in Dr. and Mrs. Main's apartment in Shanghai on Monday, February 14th, at 4 p.m. Those who were present include Dr. John C. Hawk, Rev. S. R. Anderson, Bishop Roberts, Dr. Y. Y. Tsu, Miss Joy Smith, Rev. C. W. Worth, Dr. and Mrs. P. F. Price, D. D. and Mrs. Edward James and Dr. Andrew Cheng. Dr. John Hawk who was elected Chairman called the meeting to order. Dr. Price brought up the question of opening class work in the Spring in Shanghai in co-operation with Central Theological School and Bible Teachers Training School. Bishop Roberts expressed the willingness of his Church to co-operate if the way be clear. In view of the absence of President Handel Lee and Dean Li Tien-lu the question has to be taken up in an official way. After discussion the following resolutions were adopted: (1) Voted that continued efforts be made in every possible way to get in touch with Dr. Handel Lee and Dr. Li Tien-lu as quickly as possible. (2) That Dr. Andrew Cheng be requested to further canvass the possibilities of class room work both for undergraduates and special students in an unofficial way. (3) That another meeting be called again on March 8th to review the whole situation. (4) That a word of appreciation be offered to our

Anglican brethren who have shown a splendid spirit of co-operation with the Seminary.

Invitation from West China

A timely invitation has recently come from Rev. George W. Sparling of West China Union University in Chengtu, asking if the Seminary would be willing to consider moving out to West China. Owing to the fact that the faculty and staff members of the Seminary are so widely scattered, this invitation was addressed to Dr. C. S. Miao of the National Christian Council and also to Dr. C. Y. Cheng of the Church of Christ in China. In the absence of the Seminary's administration this question has to be deferred for further study. However, the invitation would fit in well with the rural church program already planned out by the Seminary last year. Even if it were impossible for the whole Seminary to move out, at least a West China Unit could be established in Chengtu, working in cooperation with the West China Union University and the University of Nanking. We have learned that the seven Seminary students who major in agricultural courses in Nanking have already gone to Szechwan with the University student body. In view of this fact it is hoped that Dr. Ralph Felton who plans to come to China early in the Spring will take immediate steps in this direction.

Letter from Professor Frank Price

In a personal letter written to his father, Mr. Frank Price made the same suggestion concerning a possible West China Unit of the Seminary. There seems to be a splendid opportunity of making use of the rural work facilities already existing in Chengtu. He further reminded us that the Board of Founders in America will meet in the Spring and would like to have definite recommendations and plans from the field as early as possible.

"A Message to Garcia"

Ever since last December, repeated efforts have been made to locate Dr. Handel Lee, Dr. Li Tien-lu and other staff members of the Seminary. So far no word has been received from them directly. In view of the fact that immediate plans for the Seminary depend largely upon these administrative officers, it is imperative that some drastic measure must be taken to get them to Shanghai if possible. In accordance with a proposal made by Dr. Edward James, an air-mail message has been sent to Mr. Yu Mo-ren, asking him to proceed to Chao Hsien at once and personally see Dr. Handel Lee and Dr. Li Tien-lu and suggest that they come to Shanghai. The Seminary will be responsible for all the travelling expenses involved in these trips. Meanwhile other messages have been sent to missionaries and staff members in Central China, asking them to help to locate these two brethren and their party.

Personal News

A letter from Rev. Tsou Ping-yi dated February 5th confirms the report that most of the staff members of the Seminary are centered in Chao Hsien, Anhwei. Some minor changes, however, have occurred since our last bulletin was sent out. We report these in the following order:—

(1) Dr. Handel Lee and family, Mr. Chow Ming-yi and family, Chen Chin-hsien's family, Peter Shih's family, and a servant of Shunhuachen by the name of Li Chin-wu, were at Ho Hsien at first but planned to move to Chao Hsien or Ho Fei. Reports from Pastor Pan Chi-chen and

Mr. Chang Keh-siang indicate that this group has already moved to Chao Hsien as planned. Whether they are still at Chao Hsien, we have no means of knowing as yet.

(2) Dr. Li Tien-lu and family, Rev. Chu Pao-hwei and family Mr. Cheng Peh-chun and family have been at Chao Hsien since they left Nanking. In case of emergency they have planned to move to Hsien Jen Tung (Literally, Fairies Cave), about 90 li from Chao Hsien. A group of local church members and workers are with them. If the above report regarding Dr. Handel Lee and his group is correct, then we may conclude that most of the Seminary's staff are now in Chao Hsien, Anhwei.

(3) Rev. and Mrs. Chu Ching-yi have moved 30 li away from Ho Hsien, staying in the home of a local church member and planned to move again to Ho Fei in case of emergency. Mr. Yang Chan-yi and family, accompanied by a servant of Shunhuachen named Liu Chuan-fa have gone to the Northwest of China. His temporary address is c/o Bishop Shen Tzu-kao, Anglican Church, Sian, Shensi.

(4) Mr. Timothy Yang of the Rural Center has taken an extensive trip to Ho-Hsien, Chao-Hsien, Ho-Fei, Peng-Pu, Chu-Chow, Cheng-Chow, Sian, Hankow, Changsha, Hengyang, and is now en route to Kweilin, Kwangsi. He is accompanied by his fiancée Miss Tsai Wen-hsiang, a nurse at the Shunhuachen Clinic. He has promised to write a full report of his interview with Dr. Handel Lee and Dr. Li Tien-lu and all the rest at his earliest convenience. We are much indebted to him for the information given here on this page. The Rural Extension students have left Wukiang, going upriver with the University students. It is reported that they have already arrived in Szechwan.

(5) Rev. Tseu Ping-yi will conduct a series of meetings with the Laymen's Training Class at Chang-Ning, Lai-Yang and Lin-Hsien in February, March and April. Mr. Yu Mo-ren will also be busy with some rural training class work in the same period in Hunan. He has left his family at Tao Yuan, with three students while he himself is making a tour in the southern part of Hunan Province. Mr. Chu Ching-chu is making use of every opportunity possible to help in the church work in Hengyang.

(6) Miss Margaret Rouse has recently arrived in Shanghai and is staying with Dr. and Mrs. Price at the Missionary Home, 382 Avenue Joffre. She is busy with seminary work in the Treasurer's Office in Missions Building. Dr. Price recently spoke for seven days at a Union Revival Meeting at the Moore Memorial Church beside his regular Bible Class for pastors and preachers. Dr. James also has a Bible Class at the Community Church and preaches there once in a while. Dr. Andrew Cheng attended a Conference on Christian Higher Education in Shanghai, January 19-21, as a representative of the Seminary. Miss Lillian Hwang is busy with refugee work in addition to her duties at the Moore Memorial Church. Mrs. James and Mrs. Price are engaged in relief work, as are others of our Staff.

We must apologize for names left out, both because we have not yet received more news about them and also because materials for this number of the bulletin are too crowded. We hope that readers both in China and abroad will continually send us information about the Seminary and the latest movements of its staff members. In a time like this we need a closer fellowship and constant exchange of experiences and information. Any suggestions for this bulletin will be always received with gratitude and appreciation.

(Signed) Andrew C. Y. Cheng,
Secretary.

Work and Workers

The Yenching Journal of Social Studies:—Yenching University is announcing the publication, in May or June, 1938, of a new scientific journal to be called The Yenching Journal of Social Studies.

The Journal, long under consideration, is intended primarily as a channel for the publication of contributions to the social sciences. This type of research work has grown to such an extent that it is now both fitting and desirable that it be published in China rather than, as hitherto, in Europe or America. Although contributions from other countries of comparative, practical and theoretical interest will be welcomed the Journal will concentrate mainly on problems in China. Research on Chinese economic and social history, on special topics such as the family, and on contemporary rural reconstruction, to mention only a few lines, is well under way. It is hoped that to all this pioneer work in a practically virgin field the Journal will give encouragement, expression, and ultimately co-ordination.

There will be five main types of material included in the Journal.

(a) Original research in the social sciences on contemporary and historical problems.

(b) Contribution of a theoretical nature related to the social sciences.

(c) Descriptive data—such as reports on field work.

(d) Bibliographical studies.

(e) Book reviews, including reviews of important books available only in Chinese or other Eastern language.

The Journal will be published in English. Each volume, consisting of two issues, will contain a minimum of 350 pages. The editorial committee does not bind itself to publish semi-annually but

it is expected that each volume will be completed within the year. The subscription rates are: Abroad U.S.\$2.00 and China \$3.00 (Chinese currency) per volume. Subscriptions for the first volume should be received before the end of April, 1938.

Yale-in-China Facing Serious Problem; Continues Operating at Changsa Despite Hostilities:—Oldest of the trio of large New England-supported educational centers in China is the multifunctional activity called Yale-in-China. It has survived many an outbreak during its 31 years, and although the present affair is by far the most serious to confront it, Yale-in-China has announced its determination to carry on.

One of the three institutions in which the Yale movement participates, the Yali Union Middle School at Changsa, was forced to close late in December as a result of one Japanese air raid and the increasing danger of others. The other two institutions, however, the Yale Medical School and its associated hospital and nursing school, also at Changsa, and the Yali School of Science at Hua Chung College, Wuchang, are still operating with peak enrollments.

Although the Yale-in-China Association is popularly considered an organization operating educational centers in China, it is at the present time actually a group of Yale men and their friends in America who are contributing to the work abroad. Whereas the college, middle school and medical work were all founded and for a long time supported by this group, the association today is in the position of participating in three independent Chinese institutions, each directed by a local board of governors, and each financed largely by the Chinese.

The seeds of the present movement were sown in 1902, when a

group of Yale alumni, including Timothy Dwight and William Lyon Phelps, organized the Yale Foreign Missionary Society and chose China as the field best suited for its enterprise. In 1903 the authorities of Hunan Province invited the mission to China to provide an institution of higher education. The invitation was accepted and after a preliminary survey a collegiate school was opened in Changsha in the fall of 1906 with an enrollment of 22 students. In 1908 the temporary hospital was opened for service to the community.

In 1913-14 an agreement was made with the Hunan Government and with the leaders of the province for work in medical education.

During the next ten years the work grew steadily until the school had a faculty of over 5, not counting Chinese without training abroad and an enrollment of over 500. In January, 1927, the serious communist outbreak arose, which drove most foreigners from China and interrupted all work at Yali.

This interruption lasted for a year and a half but in 1928 the work was resumed and expanded. In the Fall of that year the Yali Union Middle School was organized and opened as a co-operative enterprise between Yale-in-China and four other mission boards operating in Hunan Province. Soon afterward, when it was determined that Yali could not undertake alone the financial responsibility of senior college work, a transfer was agreed upon and the Yali School of Science was opened at the Central China College at Wuchang, 100 miles from Changsa.

Although the formal direction of all the institutions is now Chinese, the Yale association supplies the backbone of the teaching staffs and contributes each year nearly 20 per cent of the total

cost of operations. In addition, the association still has a sizeable financial stake in all three institutions and the cost of its holdings in land and buildings is estimated to be approximately \$500,000.

Broadly stated, the aims of Yale-in-China have been to carry to the Orient the highest standards of Western education. Hua Chung College, with an enrollment of 300, maintains the highest academic standards and its graduates are eagerly sought, the majority becoming teachers, China's greatest need. The Yali Union Middle School, which had an enrollment of 442 when it closed last month, trains Chinese boys to enter the college and China's other colleges and universities.

Although officials are loath to make any long-term forecasts regarding the present volatile situation in China, the Association is determined to continue its activities at the two institutions that remain open, as long as it is consistent with the safety of the staff and students. *Shanghai Evening Post*, Mar. 14, 1938.

Japan's Catholics and Refugees:—Inspired by descriptions of conditions in the Jacquinet refugee zone of Shanghai, and in cities of North China, a movement started by the Federation of the Tokyo Catholic Women's Associations for the relief of Chinese war victims has spread throughout Japan on a nationwide scale, Japanese authorities in Shanghai announced yesterday.

The campaign was launched by members of the federation who were moved by accounts of present conditions in China told by Mr. Yoshigoro Taguchi, who returned to Tokyo on December 25 after an inspection tour in Shanghai, Nan-king and North China.

A special conference was held at the Catholic Church in Kojimachi Ward, Tokyo on January 7, at which representatives of Catholic

churches in Tokyo discussed definite action that could be taken for the relief of the Chinese.

Immediately after the conference pamphlets asking Catholic church members and others interested to contribute funds, clothing and provisions for the relief of the war victims were distributed by women welfare workers throughout Japan.

Catholics in Japan are supporting the campaign in the belief that their actions in co-operation with 4,000,000 Chinese Catholics will promote Sino-Japanese friendship.

A French missionary of Yokohama is taking a leading part in the campaign; pointing to the "humanitarian principles of Catholicism" which are exemplified in the relief movement, he has been active in urging Japanese and foreigners to give it their hearty support. *N.-C.D.N.*, Feb. 6, 1938.

Manchu Emperor's Tutor Passes:—

Edinburgh, Mar. 8.

Sir Reginald Fleming Johnston, formerly tutor to the Emperor of Manchoukuo and later Commissioner for Weihaiwei, has died in Edinburgh at the age of 64, it is announced to-day.

Sir Reginald, who began life in the Hongkong Civil Service, became tutor to the Emperor of Manchoukuo in 1919 when the Emperor was then ex-Emperor of China. He was with the Emperor until 1925.

In 1927 he became Commissioner of Weihaiwei until Weihaiwei was returned to China in October 1930. Sir Reginald personally conducted most of the rendition negotiations.

In 1931 he was made Chairman of the Delegation sent to China by the Universities' China Committee and from 1931 to 1937 was Professor of Chinese at the University of London and Head of the

Department of Languages and Cultures of the Far East at the School of Oriental Languages in London.—*Reuter. N.-C.D.N.*, Mar. 9, 1938.

English Mission Worker Murdered By Brigand Gang:—The Rev. W. H. Hudspeth, secretary of the British and Foreign Bible Society in Shanghai, yesterday received a telegram from the English Methodist Mission at Chaotung, Yunnan, stating that the mission station at Stone Gateway, 20 miles from Chaotung, has been looted by Chinese brigands, and the Rev. R. Heber Goldsworthy murdered. The Rev. and Mrs. Edward H. Moody, other members of the Mission, escaped unhurt.

The Rev. Mr. Goldsworthy, who was between 40 and 45 years of age, came to China in 1921 to join the Methodist Mission, and in 1936, with Mr. Moody, took over from Mr. Hudspeth work among the Miao tribes when the latter came to Shanghai to take up his present work. The deceased, who was born in Bristol, leaves a wife and two children who have been resident in England about two years.

The English Methodist Mission has been working in Yunnan province for 50 years, and this is the first time they have lost one of their workers by violence. *N.-C.D.N.*, Mar. 9, 1938.

Missionaries Take Food Supplies:—Two American missionaries, Dr. Fred P. Manget and Mr. Robert T. Henry, left here yesterday for Hangchow with a car-load of supplies for the foreign community of the lakeside city.

A part of the supplies will later be taken by Miss Ava Morton, a missionary-nurse, and Chinese medical staff, to Huchow on Lake Tai, where they are to reopen a mission hospital.

A freight car was put at the disposal of the two men following negotiations between the Japanese and American authorities here.

Forty foreigners still remaining in Hangchow were said to be in great need of foreign foodstuffs and other supplies. *N.-C.D.N.*, Mar. 9, 1938.

National Child Welfare Association's Work for Famine and War Relief:—The National Child Welfare Association of China, during the year under review, exerted its utmost efforts to relieve the stranded children under the sway of famine, war and other forms of misfortune. The relief work might be regarded to be the most important since the inauguration of the Association in 1928.

During the earlier part of the year, the Association took an active part in relieving famine-stricken children in Honan, Szechuen, Kansu and Shensi. In response to an appeal, our Association sent Mr. T. S. Chen, Associate General Secretary, to Szechuen, Kansu, Shensi and Honan to consult with local authorities and voluntary organizations for the establishment of refuge camps for famine orphans. Mr. Chen made a four-and-half months' trip in the famine areas of the four provinces, and established twelve relief camps with more than 5,000 destitute children in Szechuen and 5 camps with approximately 1,000 homeless children in Kansu.

The famine relief work conducted by the Association was considerably extended by the outbreak of the Sino-Japanese hostilities in August. To meet urgent needs, the Association was obliged to take upon itself the responsibility for relief of children in war-torn areas. Camps were established for refugee children and babies shortly after the outbreak of hostilities here and beside this, we have conducted educational and health work among the children in other refugee camps.

In spite of the hostilities here, the Association continued its administrative work in connection with child protection, child health, child education and child study as usual.

The Association, besides conducting its administrative work, maintains demonstration centres at Shanghai, such as the nursery for labourers' children in the Yangtszepoo districts; two institutions for orphans and stranded children; the free clinic for children in Chapei and the Sanitarium for tubercular children in Kiangwan. Since the outbreak of the Sino-Japanese hostilities, the centres, however, with the exception of the child welfare home in French Concession, had to suspend operations completely.

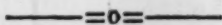
Internationally, the Association participated during the year 1937 in the Conference on traffic in women and children in Java in February, and the International Congress for Child Welfare and Protection in Paris in July. The Association also took part in the relief work of American flood refugees in February. Besides, assistance was given towards the establishment of the China International Association for Relief and Protection of Women and Children for the purpose of carrying out the resolutions adopted by the Java Conference at the earliest opportunity. *N.-C.D.N.*

Children's Hospital Given Cots:—The China Child Welfare, Inc., of New York, by a generous gift has endowed thirty cots for children in the American Hospital for Refugees on Brenan Road. This contribution has enabled the hospital authorities to increase the bed capacity for children to forty. These beds are already full and frequently two small babies are placed in one cot. Others are placed in the general wards with the adult patients. The most frequent complaints of the children are those due to malnutrition. Quite a large percentage suffer-

ing from complications following measles or dysentery or typhoid fever.

Of the 240 patients in the hospital over one half of them are suffering from diseases which require special diet. The diet kitchen is one of the busiest corners in the hospital. There is not only the liquid diet but also a special diet for beri-beri patients, also a diet for typhoid patients of which there are now

a large number in the hospital. These cases are brought in from the refugee camps where they are a great menace to all those who are compelled to live in such close quarters and under such primitive sanitary conditions. The hospital authorities fear these scattering cases now may be fore-runners of an epidemic of typhoid fever unless great precautions are taken by those in charge of the camp health service. *N.-C.D.N.*



Notes on Contributors

Dr. Ralph A. Felton is visiting professor at Nanking Theological Seminary. He is head of the Rural Church Department in Drew Theological Seminary.

Rev. G. Francis Gray is a member of the Church Missionary Society on the staff of the Central Theological School, Nanking.

Francis Cho-min Wei, Ph.D., is President of Hua Chung (Central China) College, Wuchang.

Rev. Robert F. Fitch, D.D., is a member of the Presbyterian Mission (PN). He was born in China and has spent many years in Hangchow, where he was at one time President of Hangchow College. He is now working in Relief Work in connection with the NCC.

Mrs. Robert F. Fitch is promoting and supervising industrial work in Shanghai refugee camps.

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End of Summer Term	Friday, July 24, 1920
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